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ANGELS,
CHERUBIM, AND GODS.

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ANGELS,
CHERUBIM, AND GODS;

OR,

AN ENQUIRY

INTO THE

SIGNIFICATION AND APPLICATION OF THESE AND OTHER KINDRED
EXPRESSIONS USED IN THE HOLY SCRIPTURES:

WITH ADDITIONAL REMARKS

ON SOME OF THE PASSAGES IN WHICH THESE WORDS OCCUR.

“Are these things so?”—*Acts* vii. 1.

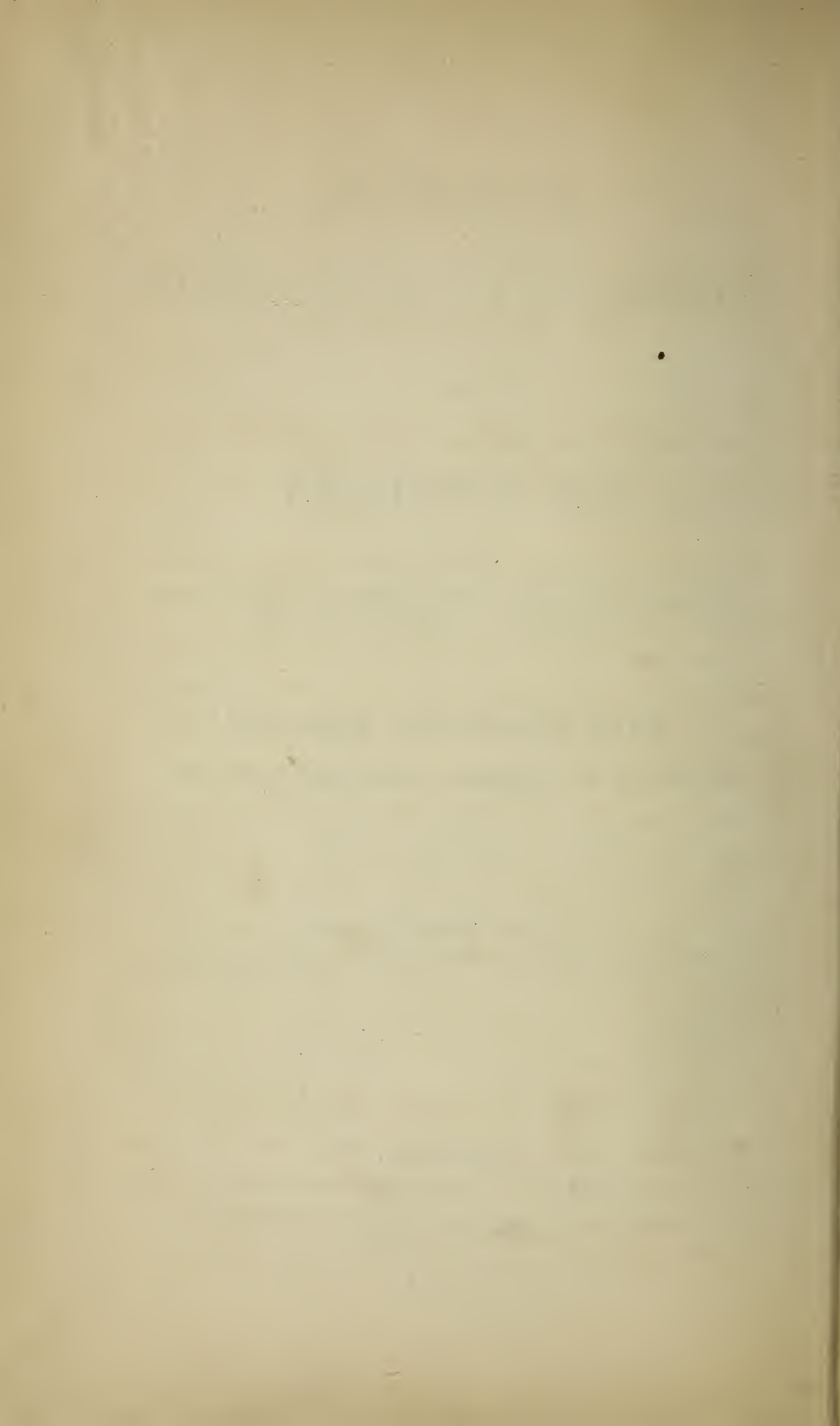
“Where reason and evidence will warrant the conclusion, believe every thing.

Bardic adages.—W. OWEN.

LONDON:

WERTHEIM, MACKINTOSH, AND HUNT,
PATERNOSTER ROW, AND HOLLES STREET, CAVENDISH SQUARE: AND
DAVID BATTEN, CLAPHAM. S.

1861.



INTRODUCTION.

IN presenting the following Pages to the reader, a few remarks explanatory of the origin, design, and arrangement of the Work are necessary.

The Enquiry arose from casually noticing an expression in Zech. iv. 14, at first appearing to possess but little importance,—“These are the two anointed ones” (or “olive trees”) “that *stand by the Lord of the whole earth.*” It was the simple expression, “stand by,” taken in connexion with Rev. xi. 3, 4,—where again “two olive trees” are represented as “*standing before the God of the earth,*”—and with the words of the angel Gabriel in Luke i. 19 (referred to in the margin of Zech.)—“I am Gabriel that *stand in the presence of God,*”—that suggested the query, Can Gabriel be one of these anointed ones? But Gabriel being called “*the angel of the Lord,*” the necessity arose for considering the Scriptural signification and application of this phrase.

The word “angel” is generally understood to signify a created being; but as in a few instances in the Old Testament it is admitted that “angel of the Lord,” and “angel of God,” signify Jehovah, the idea suggested itself whether these phrases should not always be so understood. To ascertain

this, various passages wherein they occur were examined, when finding that the simple word “angel,” also appeared generally to bear the same high import, the investigation was pursued with respect to this word also, and the examination was carried on throughout the Sacred Volume.

In order to ascertain the application of the word “angels” in Hebrews i., it became necessary to consider the signification of the words “cherubim” and “gods.” These it was found desirable to examine separately, and ultimately the original Enquiry diverged into the three Parts under their respective heads of Angels, Cherubim, and Gods.

In Part I. it is attempted to shew that the phrase, “angel of the Lord,” or “angel of God,” in the English Version of the Holy Scriptures, *always signifies a Person of the Trinity*; and that the single word “angel,” has likewise the same meaning, with certain exceptions which will be noticed as they fall under consideration.

The passages wherein either of these phrases, or this word occurs, are noticed under separate Numbers, except where it is plain that the angels mentioned in two or more passages are the same;—such separate examination appearing requisite for the purpose in view. Those passages have been first considered, where the angels are either expressly stated to be, or obviously are, Jehovah, as affording sanction for conclusions arrived at in subsequent Numbers.

To facilitate reference to any particular passage, an Index to the Texts and Numbers is annexed.

In Part II, it is attempted to show that in the Sacred Volume—with one exception (Ezek. xviii. 14, 15)—the word “cherubim,” or “cherub,” refers *exclusively to the Holy Spirit*; and also that several other terms of less exclusive application are significant of the same Holy uncreate Being.

In Part III,—that the word “gods” (or “god,” where not signifying the Divine Being,) is applied not only to objects of worship which are the “work of men’s hands,” but also, and primarily, to some of the created intelligent beings who inhabit the unseen world. In this Part, which refers chiefly to *sinful beings*, are also considered various other terms denoting created intelligences of superhuman race.

In some cases, in order to ascertain the true signification of an ambiguous word, the original Versions have been consulted, and the word traced to its root. With respect to the Old Testament, it may be scarcely necessary to state that for this purpose it was found essential to consult the *unpointed* Hebrew Version.

The examination thus pursued has not only tended to establish the intimate connexion of the Old and New Testaments, and the verbal inspiration of both in their original tongues, but has also not unfrequently led to other results little anticipated,—the precise signification of a doubtful word or phrase once ascertained, often affording a clue to the meaning of whole passages otherwise obscure. Like a particle of snow with its wondrous power of attraction, it formed, as it were, a nucleus around which other indistinct floating atoms of

truth seemed to collect and arrange themselves in perfect symmetry. Hence the additional remarks on collateral subjects which affixed themselves to the then point of enquiry.

Believing that the views herein unfolded,—many of which were arrived at, only as step by step the investigation proceeded,—are in strict accordance with Scripture, and tend to elucidate some passages of that Book which it is no less the privilege than the bounden duty of all to search and endeavour to understand, they are submitted to the reader, and with less hesitation than would be felt, were it not within the power of all who possess the Divine Oracles to test the accuracy of these views by that standard by which alone they can be judged, and must stand or fall.

The Author cannot conclude without expressing regret that subjects so important,—so holy,—and so glorious,—should be so unworthily treated, but trusts that He whose strength is made perfect in weakness will accept this feeble attempt, and render it conducive to His glory.

Part II.

ANGELS.

I.

Gen. xvi. 7—13. The *angel of the Lord* found her (Hagar) by a fountain of water, . . . And he said, Hagar, . . . whence, camest thou? . . . And the *angel of the Lord* said unto her Return to thy mistress, . . . And the *angel of the Lord* said unto her, I will multiply thy seed exceedingly, . . . And the *angel of the Lord* said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; . . . And she called the name of the *Lord* that spake unto her, Thou *God* seest me.

The “angel of the Lord” of these passages, who found Hagar by the fountain and “said unto her, Return,” etc., is evidently He who is referred to in the last passage as the “Lord,”—“The *Lord* that spake unto her,”—and whom she called, “Thou *God* seest me;” for the angel alone had been speaking to her. Here, therefore, “angel of the Lord,” “Lord,” and “God,” are used synonymously.

II.

Gen. xxi. 17, 18. And God heard the voice of the lad; and the *angel of God* called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; . . . Arise, lift up the lad, . . . for I will make him a great nation.

This promise had already been made to Abraham in v. 12, 13, but there “*God* said, . . . Of the son of the bondwoman will *I* make a nation.” Here, the *angel of God* said, “*I* will make him a great nation.” The promise is the same, and each speaks in his own person: therefore “*God*” in the one passage, is the “*angel of God*” in the other, and also the “*angel of the Lord*” of ch. xvi. 10, who said, “*I* will multiply thy seed exceedingly.”

III.

Gen. xxxi. 11, 13. The *angel of God* . . . said, . . . I am the God of Bethel.

Here the “angel of God” plainly declares he is *God*;—“the God of Bethel.”

IV.

Gen. xlviii. 16. The *angel* which *redeemed* me from all evil, bless the lads.

The angel of this verse, though not called an angel of God, is obviously the “*God*” who fed Jacob, of the preceding verse. Further, He who “redeemed” Israel was the *Lord*. “Thus saith the *Lord* that created thee, O Jacob; and he that formed thee, O Israel, Fear not, for *I have redeemed* thee. I will help thee, saith the *Lord* and thy *Redeemer*, the Holy One of Israel.”^a

^a Is. xliii. 1. xli. 14.

V.

Gen. xxii. 11—17. The *angel of the Lord* called unto him out of heaven, and said, Abraham, Abraham; . . Lay not thine hand upon the lad, . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. . . And the *angel of the Lord* called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast . . not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven.

That this “angel of the Lord” is God, is denoted by his words, “Seeing thou hast not withheld thy son . . from *me*,” and this view is confirmed by other particulars.

The promises proclaimed by him, and prefaced by the words, “By myself have I sworn,” express the blessings of that everlasting covenant which God, because he could swear by no greater, swore by himself to bestow; confirming the immutability of his counsel by an oath, viz., “In blessing I will bless thee, and in multiplying I will multiply thy seed, . . and in thy seed shall all the nations of the earth be blessed.”

It had been already announced to Abram by the “Lord,” the “Almighty God”; with further particulars and promises of the land of Canaan, and the increase of his posterity. “The Lord appeared unto Abram, and said unto him, I am the *Almighty God*, . . and I will make my covenant between me and thee, and will multiply thee exceedingly . . and I will give unto thee, and to thy seed after thee . . all the land of Canaan for an everlasting possession.”^a

^a Gen. xvii. 1—8.

It was renewed with Isaac by the “Lord.” “And the *Lord* appeared unto him (Isaac) and said, . . . Unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham, thy father; and I will make thy seed to multiply as the stars of Heaven.”^a And it was confirmed to Jacob by the “Lord God of Abraham.” And Jacob . . . dreamed, and behold a ladder set up on the earth; . . . and, behold, the Lord stood above it, and said, I am the *Lord God of Abraham*, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth;” upon which occasion Jacob set up a pillar, and vowed a vow.^b

Thus the covenant promised to Abram by “the Lord, the Almighty God”—to Isaac, by “the Lord”—and to Jacob, by “the Lord God of Abraham;” was here to Abraham repeated with the oath, by “the *angel of the Lord*.” Probably, then, this angel of the Lord, is the same with the “angel of God” who said to Jacob in a dream, “I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me”;^c which would identify him as “the *Lord God* of Abraham, and the *God* of Isaac.” For upon the occasion alluded to, when Jacob vowed the vow, he was promised the land whereon he lay, and which he was then leaving; but to which he was now commanded by this

^a Gen. xxvi. 2, 4.

^b Gen. xxviii. 12--20.

^c Gen. xxxi. 11, 13.

“angel of God” to return; “Arise, return unto the land of thy kindred.” And on comparing this passage (Gen. xxxi. 13) with xxxii. 9, this “angel of God” is identified as the *Lord*; for there we find it was the *Lord* who gave the command to return. “Jacob said, O God of my father Abraham, and God of my father Isaac, the *Lord* which saidst unto me, *Return* unto thy country and to thy kindred.”

Hence, “God” in this last passage is “the angel of God, the God of Bethel” of ch. xxxi. 11, 13; being addressed as the “God of Abraham,” “the God of Isaac,” and the “Lord,” he is “the Lord God of Abraham,” who stood above the ladder at Bethel, and promised Jacob the land on which he lay; and lastly, he seems evidently to be the “*angel Lord of the*” of Gen. xxii, who once and again called to Abraham out of heaven, proclaiming to him the blessings of the covenant, and confirming the same by an oath.

In Judg. ii. 1, an “angel of the Lord” says, “*I* have brought you unto the land which *I* *sware* unto your fathers, and I will never break *my* *covenant* with you.”

VI.

Exod. iii. 2—6. And the *angel of the Lord* appeared unto Moses in a flame of fire out of the midst of a bush . . . And God called unto him out of the midst of the bush, and said, . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

This angel of the Lord appeared unto Moses “out of the midst of a bush,” the same place where *God*, in this his first interview with Moses, announced himself by name (as he had previously done on his first interviews with the patriarchs), saying, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.”¹ It is added, “and Moses hid his face for he was afraid to look upon *God*” —that is, upon the *angel of the Lord*, for he only is said to have “appeared” to Moses. Moreover, as subsequently the *Lord* descended upon Mount Sinai, “in fire;”^a so the *angel of the Lord* at the bush, appeared “in a flame of fire.”

Evidently, then, the “Angel of the Lord,” here named, is no other than the “Lord,” who saw Moses turning to see the great sight, why the bush was not consumed,^b

VII.

Exod. xiv. 19. The *angel of God*, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them.

That this “Angel of God,” who, with the “pillar of the cloud,” went before the camp of Israel, must be the Lord, is plain from xiii. 21, where we read, “The *Lord* went before them by day in a *pillar of a cloud*, and by night in a pillar of fire,”

^a Exod. xix. 18.

^b v. 2--4.

¹ Notice the gradual growth of title by which God was pleased to announce himself to his favoured servants. To Abraham, he was the “Almighty God”; —to Isaac, the “God of Abraham thy father”; —to Jacob, the “Lord God of Abraham thy father, and the God of Isaac”; —and to Moses, the “God of Abraham, the God of Isaac, and the God of Jacob.” Ch. xvii. 1. xxvi. 24. xxviii. 13. Exod. iii. 6.

which seems further to identify him with the “angel of the Lord,” who appeared to Moses in “a flame of fire.”

On this passage Rabbi Bechai remarks, “‘Angel’ and ‘God’ are in apposition. The literal rendering then is, the *Angel-God* went before the camp.”¹

VIII.

Exod. xxiii. 20—23. Behold, I send an *angel* before thee, to keep thee in the way . . . Obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. . . Mine *angel* shall go before thee, and bring thee unto the Amorites.

Ch. xxxii. 34. Behold, mine *angel* shall go before thee.

Ch. xxxiii. 2. I will send an *angel* before thee.

Numb. xx. 16. When we cried unto the Lord, he heard our voice, and sent an *angel*, and hath brought us forth out of Egypt.

Judg. ii. 1, 4. An *angel of the Lord* came up from Gilgal, to Bochim, and said, I made you go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you . . . When the *angel of the Lord* spake these words unto all the children of Israel, . . . the people lifted up their voice, and wept.

In all these passages the angel seems to be the same, whether called an “angel,” or an “angel of the Lord.”

In the first passage, it is implied that he could pardon sin; yet, who can forgive sin but God only? Upon the sentence, “my name is in him,” it is observed in the “Jewish Intelligence,”² “the name means the fulness of the God-head bodily. We maintain, then, on Scriptural ground, that this angel was no other than the angel of the covenant, the Messiah, the Lord Jesus Christ.”

¹ *Jewish In'tell.* July, 1852, p. 256.

² P. 256, referred to above.

The “angel” of the next three passages is obviously the same as that of the first,—the leader of Israel to the promised land;—which identifies him also with the “angel of the Lord” of the last passage, (Judg. ii. 1, 4,) who said, “*I made you go up out of Egypt, and have brought you unto the land which I swear unto your fathers.* But in Exod. xx. 2, we read, “*I am the Lord thy God which brought thee out of the land of Egypt;*” and in Exod. xxxiii. 1, “*The Lord said, Go up hence . . unto the land which I swear unto Abraham, to Isaac, and to Jacob.*” The same act, and the same oath, being here claimed by the “angel of the Lord,” and by the “Lord God,” proves them to be the same.

IX.

Gen. xxiv. 7, 40. The Lord God of heaven which took me from my father’s house, and from the land of my kindred . . and which swear unto me, saying, Unto thy seed will I give this land; he shall send his *angel* before thee, and thou shalt take a wife unto my son from thence . . And he said unto me, The Lord before whom I walk, will send his *angel* with thee, and prosper thy way.

The angel-guide here spoken of by Abraham to his servant, must be the “angel-God” afterwards promised as the *leader* of Abraham’s children to the promised land; even He of whom the servant acknowledged, “*I being in the way, the Lord God of my master Abraham, led me to the house of my master’s brethren,—led me in the right way to take my master’s brother’s daughter unto his son.*”

X.

Judg. vi. 11—23. And there came an *angel of the Lord*, and sat under an oak which was in Ophrah, that pertained unto Joash, the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites. And the *angel of the Lord* appeared unto him, and said unto him,

The Angel of the Lord. The Lord is with thee, thou mighty man of valour.

And Gideon said unto him,

Gideon. Oh my Lord, if the Lord be with us, why then is all this befallen us? And where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

And the *Lord* looked upon him and said,

The Lord. Go in this thy might, and thou shalt save Israel from the hands of the Midianites: Have not I sent thee?

And he said unto him,

Gideon. Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

And the *Lord* said unto him,

The Lord. Surely I will be with thee, and thou shalt smite the Midianites as one man.

And he said unto him,

Gideon. If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence I pray thee, until I come unto thee, and bring forth my present, and set it before thee.

And he said,

The Lord, I will tarry until thou come again.

or in
other
words,

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the *angel of God* said unto him,

The Angel of God. Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth.

And he did so. Then the *angel of the Lord* put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the *angel of the Lord* departed out of his sight. And when Gideon perceived that he was an *angel of the Lord*, Gideon said,

Gideon. Alas, oh Lord God! for because I have seen an *angel of the Lord* face to face.

And the *Lord* said unto him,

The Lord. Peace be unto thee; fear not; thou shalt not die.

In this narrative no intimation is given of the presence of any third party. The conversation, as may be seen by the above arrangement of the passage, is evidently carried on by two persons only; though one is called “an angel of the Lord,” “the Lord,” and “the angel of God.”

And if this “angel” were not God, why should Gideon have feared he should die because he had seen him “face to face?”

XI.

Judg. xxiii. 3—23. The *angel of the Lord* appeared unto the woman, (Manoah’s wife) and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. . . Then the woman came and told her husband, saying, a man of God came unto me, and his countenance was like the countenance of an *angel of God*, very terrible. . . And the *angel of God* came again unto the woman as she sat in the field: . . And the woman made haste, and ran, and shewed her husband, and said to him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, . . How shall we order the child, . . And the *angel of the Lord* said unto Manoah, Of all that I said unto the woman let her beware. . . And Manoah said unto the *angel of the Lord*, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the *angel of the Lord* said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an *angel of the Lord*. And Manoah said unto the *angel of the Lord*, What is thy name, that when thy sayings come to pass we may do thee honour? And the *angel of the Lord* said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the *angel* did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up

toward heaven from off the altar, that the *angel of the Lord* ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the *angel of the Lord* did no more appear unto Manoah and to his wife. Then Manoah knew that he was an *angel of the Lord*. And Manoah said unto his wife, we shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

On comparing v. 3 with v. 9, it will be seen that “angel of the Lord,” and “angel of God,” are used indiscriminately. “The *angel of the Lord* appeared unto the woman,” and the “*angel of God* came again unto the woman.”

This angel is also spoken of both as “God” and “Lord.” For when Manoah said unto his wife, “we shall surely die, because we have seen *God*,” his wife said unto him, If the *Lord* were pleased to kill us, he would not have . . . shewed us all these things, nor would, as at this time, have told us such things as these.”

But it was the *angel* who “shewed” and “told” them those things.

Further, when Manoah enquired the name of this “angel of the Lord,”—who afterwards did *wondrously*,—he replied, “Why askest thou after my name, seeing it is secret,”—marg. “*wonderful*,”—one of the names of our Lord Jesus Christ. “His name shall be called *Wonderful*, Counsellor, the mighty *God*.”^a Thus it is evident that this “angel of the Lord” is the “Lord God of Israel, who only doeth *wondrous* things.”^b

^a Is. ix. 6.

^b Ps. lxxii. 18.

XII.

Numb. xxii. 22—35. The *angel of the Lord* stood in the way for an adversary against him (Balaam). Now he was riding upon his ass, . . and the ass saw the *angel of the Lord* standing in the way, and his sword drawn in his hand : and the ass turned aside out of the way, and went into the field : and Balaam smote the ass, to turn her into the way. But the *angel of the Lord* stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the *angel of the Lord*, she thrust herself unto the wall, and crushed Balaam's foot against the wall : and he smote her again. And the *angel of the Lord* went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the *angel of the Lord*, she fell down under Balaam : and Balaam's anger was kindled, and he smote the ass with a staff. . . Then the Lord opened the eyes of Balaam and he saw the *angel of the Lord* standing in the way, and his sword drawn in his hand : and he bowed down his head, and fell flat on his face. And the *angel of the Lord* said unto him, Wherefore hast thou smitten thine ass these three times ? Behold I went out to withstand thee, because thy way is perverse before me : and the ass saw me, and turned from me these three times : unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the *angel of the Lord*, I have sinned ; . . And the *angel of the Lord* said unto Balaam, Go with the men : but only the word that I shall speak unto thee, that thou shalt speak.

Hitherto, all the passages considered, have exhibited the God of mercy, in his gracious dealings and communications with his chosen servants. In this, and several of the following, the God of justice manifests himself in his conduct towards his enemies.

That this “angel of the Lord” is the *Lord*, there is sufficient evidence from several particulars mentioned in the above narrative, if compared with other parts of Scripture.

Verse 22. “The angel of the Lord stood in the way for an *adversary* against” Balaam when on his way

to curse the children of Israel, "and said unto him, I went out to withstand thee;" (v. 32) marg. "to be an *adversary* unto thee." But in Exod. xxiii. 22, The *Lord* said to Israel, "*I* will be an *adversary* unto thine adversaries."

V. 23, The angel of the Lord stood with "his *sword* drawn in his hand." This short description seems intended to arrest the attention, and to afford a distinguishing mark whereby the dread personage who bears this weapon, may be recognized upon whatever occasion he may manifest himself as an "adversary" to the enemies of God. The same deadly weapon was seen in the hand of the "man" who appeared to Joshua. And was it not in both instances the "sword of the *Lord*," and, wielded by the *Lord*?

In the latter case, the Lord being on the point of destroying Jericho, Joshua, who was by Jericho, "lifted up his eyes, . . and, behold, there stood a *man* over against him with his *sword* drawn in his hand: and Joshua . . said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as *captain of the host of the Lord* am I now come. And Joshua *fell on his face* to the earth, and *did worship*, and said unto him, what saith my lord to his servant? And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."^a

^a Josh. v. 13—15.

The worship rendered by Joshua to this “man,” and the command of this “captain” to unloose his shoe, corresponding with that which *God* gave to Moses at the burning bush, furnish twofold evidence that this “man” with the drawn *sword*,—the “captain of the Lord’s host,”—is no other than he of whom it is written, “Behold *God* himself is with us for our *captain*.”^a It may therefore be inferred, that the angel of the Lord, who with a drawn *sword* stood in the way before Balaam, and before whom Balaam “bowed his head,” and, like Joshua, “fell on his face,” was also Jehovah.¹

In v. 38, Balaam said, “The word that *God* putteth in my mouth, that shall I speak;” but he was to speak only the word which the *angel of the Lord* should speak unto him. Therefore, the titles “God” and “angel of the Lord” are here used synonymously.

Again, the rebuke of this “angel of the Lord” (v. 32), “Thy way is perverse before me”; and Balaam’s subsequent submission, “I have sinned, for I knew not that thou stoodest in the way against me; now, therefore, if it displease thee, I will get me back again”; also denote that he whom Balaam addressed was Jehovah.

^a 2 Chron. xiii. 12.

¹ In Josh. vi., 2, which is a continuation of the narrative quoted above, he who spake to Joshua is expressly called “the Lord.” “And the *Lord* said unto Joshua, see I have given into thine hand Jericho.” “Captain” in 2 Chron. xiii. 12, is ראש head, chief. “The Lord on the head of them.” In Josh. v. 14, 15, it is שר prince;—the same root letters merely inverted.

XIII.

Gen. xix. 1—25. There came *two angels* to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; . . . And the *men* said unto Lot, . . . we will destroy this place, . . . for the Lord hath sent us to destroy it. . . . And when the morning arose, then the *angels* hastened Lot, . . . And while he lingered, the men laid hold upon his hand, . . . the Lord being merciful unto him; and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; . . . Escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: behold now, thy servant hath found favour in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; . . . Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities.

V. 1. “There came *two* angels to Sodom at even.”¹ This is the first time more than one angel is mentioned. They, however, like all those as yet noticed, seem to be no created beings, but two of the persons of the Trinity.

V. 13. “We (the men or angels, for the words are here used synonymously) will destroy this place, and the Lord hath sent us to destroy it” But in v. 24, 25, “The *Lord* rained brimstone and fire out of Heaven, and he overthrew those cities.” Unless, then, these “angels” or “men” were “the Lord,” they must have failed to execute the mission on

¹ “Two of the angels” שְׁנֵי תַּמְלָאכִים *i. e.* two of the three angels or “men” of ch. xviii. 2.

which they were specially sent by Jehovah, which is inadmissible.

V. 18. "Lot said unto them . . Oh, not so, my Lord," (not Lords).

The plurality of the persons seems, in this address, lost sight of in the unity of the Godhead, to whom Lot prayed; while his next words, "thou hast magnified thy *mercy* in saving my life," being still addressed to the angels, seems to be a pointed and double allusion to verse 16, "the *Lord* being *merciful* unto him, *they* (the men) brought him forth, and set him without the city."

Possibly these two angels sent to destroy Sodom and Gomorrah, were the Second and Third persons of the Trinity; as we see in Ps. lix. 19, both these Persons take a prominent and active part in the destruction of transgressors. "When the enemy shall come in like a flood, the *Spirit* of the Lord shall lift up a standard against him, and the *Redeemer* shall come to Zion."

XIV.

Gen. xxxii. 1, 2. And Jacob went on his way, and the *angels of God* met him. And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim. Marg. That is two hosts, or camps.

The title, "angel of God," so often signifying a person of the Trinity, a plural of the title would, consistently, signify a plurality of the same divine persons.

Here, probably, two of these persons were seen; for as one of these announced himself to Joshua as

“captain of the Lord’s host;” so here, the two hosts would probably have two captains, “the angels of God,” over them, that is, two persons of the Trinity, one over each host.

These “two hosts” may be the *two myriads* referred to in Ps. lxxviii. 17, “the chariots of God are twenty thousand,” lit. two myriads. As, however, no mention is made of any but “the angels of God” being seen by Jacob, it is probable that the captains only were visible, the hosts being concealed, as they were from Elisha’s servant. But the word “*Mahanaim*” signifying *Encampers*, may here be used as an appellative significant of these angels alone.”¹

XV.

Gen. xxviii. 12, 13. And he (Jacob) dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the *angels of God* ascending and descending on it. And, behold, the Lord stood above it.

In this dream, so well calculated to convey to the mind of Jacob at the commencement of his solitary pilgrimage from his father’s house, an assurance of the protection, guidance, and blessing of the God of his fathers, the Lord who stood above the ladder proclaimed himself as “the Lord God of Abraham, and the God of Isaac,” and repeated to Jacob the covenanted promises.

But besides the Lord above the ladder, “angels of God” were seen ascending and descending on it; but no intimation is given of their number, or,

¹ See Note No. XXIII.

except from their title, their place in the scale of existence, or the purpose of their appearance.

But it may be surmised whether in this dream they were not in number only two; and whether in these two, together with the Lord who stood above them, Jacob did not here behold the same heavenly visitors whom Abraham saw in the plains of Mamre, where “the *Lord* appeared unto him, and lo, *three men* stood by him,”^a whom he addressed as “my Lord.” Abraham afterwards accompanied them on their way, when one of them, who is still called “the Lord,” continuing with him, disclosed his intention of destroying Sodom, while “the men” (that is the two others only) went towards Sodom; for these are evidently the “two angels” who “came to Sodom at even,”^b and who appear to have been no created agents. Hence, on that occasion, all the three persons of the Holy Trinity seem to have presented themselves to the patriarch Abraham, the friend of God.¹

Equally then, to Jacob, his descendant, may Jehovah have been pleased to manifest himself in the three persons of the Godhead, two of them being the “angels of God” seen on the ladder, and the third, he who stood above it; personally distinct, though essentially one.

On a subsequent occasion (already noticed),² Jacob again dreamed, when an “angel of God,”—the same

^a Gen. xviii. 1, 2.

^b Gen. xix. 1.

¹ See Appendix A.

² See No. III.

designation, only in the singular number,—spake to him, and said, “I am the God of Bethel.”

XVI.

Judges v. 23. Curse ye Meroz, said the *angel of the Lord*; curse ye bitterly the inhabitants thereof.

Since Balaam was commanded by the “angel of the Lord” to speak only what *he* should dictate, and yet intimates to Balak that he could *curse* only those whom *God* had cursed, it is reasonable to conclude that the “angel of the Lord” who dictated the curse on Meroz and its inhabitants, must have been the LORD.

XVII.

1 Sam. xxix. 9. Achish answered and said to David, I know that thou art good in my sight, as an *angel of God*.

2 Sam. xiv. 17, 20. . . As an *angel of God*, so is my lord the king to discern good and bad.

My Lord is wise according to the wisdom of an *angel of God*.

2 Sam. xix. 27. My lord the king is as an *angel of God*: do therefore what is good in thine eyes.

In the language of adulation, as contained in these passages, an “angel of God” may signify any superior order of beings, yet its point requires that such order be the highest; for besides, that we have found the phrase “angel of God” elsewhere to denote some one person of the Trinity, the *power to “discern good and bad,”* on which, in the second passage, the comparison rests, is, as we learn from Gen. iii. 22, that which God says, would make its possessor “as one of us.” “And the Lord God

said, Behold, the man is become as one of us, to *know good and evil.*”

Here, therefore, “angel of God” signifies the “Lord God.”

XVIII.

2 Sam. xxiv. 16, 17. When the *angel* stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the *angel* that destroyed the people, It is enough: stay now thine hand. And the *angel of the Lord* was by the threshing-floor of Araunah the Jebusite. And David spake unto the Lord when he saw the *angel* that smote the people, and said, Lo, I have sinned and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

1 Chron. xxi. 11—30. Choose thee . . either three years famine; . . or else three days the sword of the Lord, even the pestilence, in the land, and the *angel of the Lord* destroying throughout the coasts of Israel. . . And God sent an *angel* unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the *angel* that destroyed, It is enough, stay now thine hand. And the *angel of the Lord* stood by the threshing-floor of Ornan the Jebusite. And David lifted up his eyes, and saw the *angel of the Lord* stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel who were clothed in sackcloth, fell upon their faces. And David said unto God . . I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

Then the *angel of the Lord* commanded Gad to say unto David, that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite . . And Ornan turned back, and saw the *angel*; . . and David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering. And the Lord commanded the *angel*; and he put up his sword again into the sheath thereof. . . he was afraid because of the sword of the *angel of the Lord*.

“David saw the angel of the Lord stand . . with *a drawn sword in his hand* stretched over Jerusalem.”

Here the “angel of the Lord” appears to David under the same aspect as the “angel of the Lord” who appeared to Balaam, and the “man” who appeared to Joshua before Jericho; each *standing*, and with the same symbol of destruction, the *drawn sword in his hand*. As in these last two instances we have seen that He who wielded the sword was Jehovah,¹ we may conclude that in the first instance it was also Jehovah, of whom it is said, “He *stood with his right hand as an adversary*, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion.”^a

Again, “David and the elders of Israel *fell upon their faces* ;”—an act of worship similar to the conduct of both Balaam and Joshua on the like occasions. To this “angel of the Lord” whom David saw with his “*hand stretched out upon Jerusalem*,” appears also to have been addressed the prayer, “David said to God,” “Let thine *hand*, I pray thee, O *Lord my God*, be upon me and my father’s house, but not upon thy people that they should be plagued.” Thus, “the angel of the Lord,” “the Lord,” and “God,” seem here identical.

Lest it be objected that this angel being “*sent*,” and “*commanded*” by the Lord, or God, could not, therefore, himself be a person of the Trinity, the reader is reminded that both the Son, and the Holy

^a Lam. ii. 4.

¹ See No. XII.

Ghost, are spoken of as being “sent,” and that each acted under the command of Him that sent him. “The Father which *sent* me, he gave me a *commandment* what I should say.” “The words that I speak unto you, I speak *not of myself*.” “The Comforter, which is the Holy Ghost, whom I will *send* unto you from the Father.” “I will *send* him unto you, and he shall not speak of himself, but whatsoever he shall hear that shall he speak.”^a Yet we do not question that the Son and the Holy Ghost are each both LORD AND GOD.¹

XIX.

1 Kings xiii. 18. An *angel* spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

Though these words of the lying prophet are probably a mere fabrication, yet no doubt by the expression “angel,” he intended to convey the same meaning as that attached to it in the preceding Numbers.

XX.

1 Kings xix. 4—7. He (Elijah) went a day’s journey into the wilderness, . . and as he lay and slept under a juniper tree, behold, then an *angel* touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, . . and the *angel of the Lord* came again the second time, and touched him, and said, Arise and eat.

^a John xii. 49; xiv. 10, 26; xv. 26; xvi. 13.

¹ Dr. Stonard on Zech. ii. 8, 9, “Thus saith the Lord of Hosts, After the glory hath he sent me . . and ye shall know that the Lord of Hosts hath sent me,” observes, ‘Thus it appears that Jehovah of Hosts was *sent* by Jehovah of Hosts.’ Com. on the Visions of Zechariah, p. 89.

This “angel of the Lord,” who in the *wilderness* twice visited Elijah, commanding him each time to “arise and eat” food miraculously provided for him. we may venture to conclude, is the same angel who twice visited Hagar in the *wilderness*, where God opened her eyes to see the well of water from which she gave the lad drink, and who has already been proved to have been the Lord.¹

XXI.

2 Kings i. 3, 15. The *angel of the Lord* said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go up to enquire of Baal-zebub the god of Ekron? And the *angel of the Lord* said to Elijah, Go down with him.

When Elijah repeated this message to the king (v. 16), he said it was the *Lord* who had spoken thus to him. “Thus saith the *Lord*, . . is it not because there is no God in Israel, . . that thou has sent messengers to inquire of Baal-zebub, the God of Ekron?”

XXII.

2 Kings xix. 35. It came to pass that night, that the *angel of the Lord* went out, and *smote* in the camp of the Assyrians, an hundred four score and five thousand.

2 Chron. xxxii. 21. The Lord sent an *angel*, which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria.

Is. xxxvii. 36. The *angel of the Lord* went forth, and *smote* in the camp of the Assyrians, a hundred and four score and five thousand.

It may be presumed that the angel mentioned in

¹ See Nos. I. II.

these three parallel accounts, who “smote” the Assyrians, is the destroying angel noticed before¹—that is, the “*Lord* strong and mighty; the *Lord* mighty in battle:”^a—the same agent of destruction as in Exod. xii. 12, where the *Lord* says, “I will pass through the land of Egypt this night, and will *smite* all the first born in the land of Egypt. And it came to pass that at midnight the *Lord smote* all the first born in the land of Egypt.”

XXIII.

Ps. xxxiv. 7. The *angel of the Lord encampeth* round about them that fear him, and delivereth them.

The “angel of the Lord” of this Psalm appears to be the *Lord*, who in Zech. ix. 8, says, “I will *encamp* about my house because of the army; . . and no oppressor shall pass through them any more.”

Confirmatory of this, is the following remark from Parkhurst, under *הִנֵּה*.

“The angel of Jehovah *encampeth* round about them that fear him, *i.e.*, the providence of Jehovah himself; for Ps. cxxv. 2, *Jehovah* is round about his people. Of this Jacob had a visible exhibition, Gen. xxxii. 2, when the angels of the Aleim met him, v. 3; and when he saw them he said, This is the *camp* or *encampment* of the Aleim; and he called the name of that place (in memorial no doubt of the Aleim, who thus appeared to him as his protectors), *מַחֲנֵי*, the “*Encampers*.”

¹ See Nos. XII. XVIII.

^a Ps. xxiv. 8.

The same idea of the Lord encamping is met with in Joel ii, 11. "The Lord shall utter his voice before his army, for his *camp* is very great." And again, in Cant. vi. 13, "What shall ye see in the Shulamite? As it were the company of *two armies*," *i.e.*, the *Mahanaim* or Encampers, or as the margin of Gen. xxxii. 2, renders it, "*two hosts or camps*."

Hence the "host," literally the "*Encampers*," after whom Jacob named the place *Mahanaim*, and who are evidently the angels of God who met him, were *uncreate Beings*.¹

1 With respect to the word "host" we have seen that the word so rendered *here* is "Mahanaim;" but the usual word for it is "Tzeba," which as a verb signifies "to assemble, or meet together in troops." This word is variously applied in Scripture.

1. It is repeatedly used with reference to *armies on earth*: *Israel* being sometimes called the "*host of the Lord*." Exod. vii. 4; xii. 41.

2. The expression "*host of heaven*" denotes sometimes the *sun, moon, and stars*. Deut. iv. 19.

3. Sometimes the *stars* exclusively. Deut. xvii. 3.

4. Sometimes *heavenly intelligencies*; "the *host of heaven* worshippeth thee." Neh. ix. 6.

"In 1 Kings, xxii. 19, (with the parallel passage 2 Chron. xviii. 18,) it seems to denote the *spiritual created angels*, the Hebrew phrase exactly answering to the *heavenly hosts* of Luke ii. 13, which are called 'angels,' v. 15. Comp. Job xxxviii. 7; i. 6; ii. 1."

To these may perhaps be added the "*Lord's host*" mentioned in Josh. v. 15.

5. The word *host* is used once with reference to the *powers of evil* on "high," or, "in the heavenlies." He will "punish the host of the high ones on high." Is. xxiv. 21.

6, Lastly. "*Lord of hosts*," "*God of hosts*," are frequently used as titles of the true God.

"Why is אלהים put in the absolute form before צבאות in Ps. lix. 6; lxxx. 5, 8, 15, 20; lxxxiv. 9? Is it not in order to point out the *Aleim themselves* as the *hosts, defenders, and champions* of their own people? Even as Jacob calls them מתנים the *Encampers*."

The quotations are from Parkhurst, under צבא.

XXIV.

Ps. xxxv. 5, 6. Let them be as chaff before the wind: and let the *angel of the Lord* chase them. Let their way be dark and slippery; and let the *angel of the Lord* persecute them.

Some parts of this prayer of David for defence against his enemies, such as “Plead my cause, O Lord, with them that strive with me, fight against them that fight against me; . . draw out thy spear, and stop the way against them that persecute me,” so accord with particulars related of the “angel of the Lord,” in the history of Balaam, when on his way to curse the people of God,—“The angel of the Lord stood in the way for an adversary against him.” “The angel of the Lord standing with his sword drawn in his hand,”—that we may infer David here had the same “angel of the Lord” in view; that is, JEHOVAH himself.

XXV.

Ps. lxxviii. 49, 50, 51. . . He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil *angels* among them. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence. And smote all the first-born in Egypt.

The primary meaning of the word here rendered evil, is *destroying*,¹ and the history of the judgments inflicted on Egypt not recording the instrumentality of any *created* angels, induces the opinion that these “evil angels” were the same *destroying* angels already noticed²; in other words, *Jehovah*, who “smote all

¹ See Parkhurst under עָרַב.

² See Nos. XII., XIII., XVIII., XXIV.

the first born in the land of Egypt ; ”^a and who says, “ shall there be *evil* in a city, and the Lord hath not done it ? ”^b

They seem to be termed “ evil angels,” not as being evil in themselves, but as agents by which evil and grievous consequences are produced as a punishment for sin.

XXVI

Ps. xci. 11, 12. He shall give his *angels* charge over thee, to *keep* thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy *foot* against a stone.

This passage and ver. 4, “He,”—the *Lord*,—“shall cover thee with his feathers, and under his wings shalt thou trust,” seem only two forms of expression for the same idea—that of the immediate Almighty protection thrown around those who trust in the Lord. If *He* shelter them, beside whom there is no Saviour,^c what need of created angels to guard, guide, or bear them up? The same promise occurs in Gen. xxviii., 15, where the *Lord* says, “ *I* will *keep* thee in all places whithersoever thou goest.” Also in Ps. cxxi., 3, 5, we read, “The *Lord* is thy *keeper*, he will not suffer thy *foot* to be moved.”

XXVII.

Ps. ciii. 20. Bless the Lord, ye his *angels* that excel (margin mighty) in strength, that do his commandments, hearkening unto the voice of his word.

The word “angel” seems to require the same interpretation in this place as heretofore.

^a Exod. xii. 12, 29.

^b Amos iii. 6.

^c Is. xliii. 11.

St. Peter speaks of angels which are “*greater in power and might* ; ”^a a similarity of expression which indicates that the same persons are spoken of in both passages ; and who those of the latter were, may be understood from the parallel passage, Jude 9, where we find that one of them was Michael, the archangel.

But, we read, “*The Lord is strong and mighty.*” And, “*Ascribe ye strength unto God,*” whose “*excellency is over Israel, and his strength in the clouds.*”^b Job also says, “*He is mighty in strength ;*”^c the precise words in the margin of Ps. ciii. 20.

Further, these angels “*do his commandments, hearkening unto the voice of his word.*” In Luke i. 19, we read, “*I am Gabriel that stand in the presence of God ;*” on which Beza remarks, “*that appear in the presence of God,*” for so the Hebrews use the word ; to stand, meaning that they are “*ready to do his commandments.*”

Thus Gabriel, as well as Michael, (both of whom will be noticed hereafter,)¹ would appear to be one of these angels. But Joel writes, “*He,*”—the *Lord*,—“*is strong that executeth his word.*”^d And in Is. xlvi. 11,—where *Christ* seems referred to as called “*from the east,*” the man that *executeth my*” (*Jehovah’s*) “*counsel,*” (margin, “*the man of my counsel,*”) “*from a far country,*”²—Jehovah declares, “*My*

^a 2 Pet. ii. 11. ^b Ps. xxiv. 8 ; lxviii. 34. ^c Job ix. 4. ^d Joel ii. 11.

¹ See No. LXXX.

² In several passages “*the far country*” and the like expressions signify heaven.

counsel shall stand, and I will do all my pleasure; yea, I have spoken it, I also will bring it to pass; I have purposed it, *I also will do it.*"

Here, then, we once more discern delineations of the Divine Beings represented as angels. And if Jehovah ever be spoken of as an angel, what *created* angel can "*excel*" *Him* in strength?

XXVIII.

Ps. civ. 4. Who maketh his *angels* spirits.

This text being quoted in the New Testament, will be noticed hereafter.

XXIX.

Ps. cxlviii. 2. Praise ye him, all his *angels*.

These angels appear to be the same as in Ps. ciii. 20.¹ In both Psalms they are named in precedence of "his hosts;" thus presenting the same picture as in Gen. xxxii. 1, 2, where the "angels of God" appear to be captains of the two hosts. (Mahanaim.)²

"They come from a *far country*, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land." Is. xiii. 5.

"Behold, the name of the Lord *cometh from far*, burning with his anger," &c. Ch. xxx. 27.

"Thine eyes shall see the king in his beauty: they shall behold the land that is *very far off*." Ch. xxxiii. 17.

"Behold, watchers come from a *far country*." Jer. iv. 16.

"A certain nobleman went into a *far country*, to receive for himself a kingdom, and to return." Luke xix. 12.

"A certain man planted a vineyard and let it forth to husbandmen, and went into a *far country* for a long time." Ch. xx. 9.

¹ See No. XXVII.

² See No. XIV., and Note in No. XXIII.

The word “all,” though generally referring to more than two objects, may here be otherwise applied. See No. XCV, on the seven angels.

XXX.

Eccles. v. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.

For they consider not that they do evil.

V. 2. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before *God*.

For God is in heaven, and thou upon earth; therefore, let thy words be few.

V. 3. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

V. 4. When thou vowest a vow unto God, defer not to pay it.

For he hath no pleasure in fools: pay that which thou hast vowed.

V. 5. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

V. 6. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the *angel*, that it was an error.

Wherefore should God be angry at thy voice, and destroy the work of thine hands?

V. 7. For in the multitude of dreams, and many words, there are also divers varieties; but fear thou God.

The above passages are placed in parallel columns, the construction of ver. 1—3 being similar to that of ver. 4--7, where the “angel” is mentioned. The arrangement, the directions for conduct under certain circumstances, the considerations and reflections, and even the remarks on dreams, are the same in both. In both also is the caution to be careful what the mouth shall utter; but in the one case, “*before God* ;” in the other, “*before the angel* ;” thus, allowing us in this, as in previous examples, to interpret these expressions as synonymous.

XXXI.

Is. lxiii. 8, 9. He said, Surely they are my people, children that will not lie. So he was their Saviour. In all their affliction he was afflicted, and the *angel of his presence saved* them. In his love, and in his pity he *redeemed* them.

The “angel of his presence,” who “saved” and “redeemed,” must be the same angel who “*redeemed*” Israel from all evil;¹ even the *Lord*, who said, “*My presence shall go with thee.*”^a “So he was their *Saviour.*”

XXXII.

Dan. iii. 28. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshack, and Abednego, who hath sent his *angel*, and delivered his servants that trusted in him.

The angel who delivered these servants of God out of the midst of the burning fiery furnace was, no doubt, He who was seen with them in it, as described in the context. “Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like *the Son of God.*”^b

Thus was literally fulfilled the promise, “When thou passest through the waters *I will be with thee*: . . . when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the *Lord thy God*, the Holy One of Israel, thy *Saviour.*”^c

¹ See No. IV.

^a Exod. xxxiii. 14.

^b Dan. 24, 25.

^c Is. xliii. 2, 3.

XXXIII.

Dan. vi. 22. My God hath sent his *angel*, and hath shut the lions' mouths that they have not hurt me.

This angel who delivered Daniel unhurt from the lions' den, was doubtless the deliverer of the three martyrs, his companions, from the burning fiery furnace, that is, JEHOVAH, as shewn in the preceding number.

XXXIV.

Hos. xii. 3, 4. By his strength he (Jacob) had power with *God*; yea, he had power over the *angel*, and prevailed.

These two clauses being in apposition, shew once more that the names "God," and "angel," are also in apposition.

The event alluded to is recorded in Gen. xxxii. where the person with whom Jacob wrestled and "prevailed," is neither called "God" nor an "angel," but a "man;" a word, however, by which frequently in Scripture, *more* than man is meant. Nor should it be thought incredible, that He who made man in the image of God, should sometimes have appeared in the form of man when he condescended to visit him. And so complete was the resemblance between man and these angels, that in entertaining strangers, "some have thereby entertained angels unawares."

Turning to history, we read, "And Jacob was left alone, and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of

his thigh ; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name ? And he said Jacob. And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with man, and hast prevailed. And Jacob asked him and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name ? And he blessed him there. And Jacob called the name of the place Peniel ; for I have seen *God* face to face, and my life is preserved."¹

Thus the "angel" of Hosea xii. 4, or "man" of Gen. xxxii. 24, who wrestled with Jacob, was no other than *God*, whom Jacob said, he had "seen face to face ;" "even the *Lord God* of Hosts."^a Over him Jacob had "power and prevailed ;" prevailing to detain him until he obtained the sought-for blessing. Wherefore, he who had changed the name of Abram to Abraham, and of Sarai to Sarah, now changed the name of Jacob to that of Israel,—a name which signifies "*a prince powerful with God.*"

XXXV.

Zech. i. 8—14. I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom ; and behind him were there red horses, speckled, and

^a Ver. 5.

¹ The same question and answer is here recorded as in the interview between Manoah and the "angel of the Lord," who there also proved to be *God*. See No. XI.

white. Then said I, O my Lord, what are these? And the *angel that talked with me* said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the *angel of the Lord* that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest. Then the *angel of the Lord* answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem. and on the cities of Judah, against which thou hast had indignation these three score and ten years? And the Lord answered the *angel that talked with me* with good words, and comfortable words. So the *angel that communed with me* said unto me, Cry, thou, saying, Thus saith the Lord of hosts. . .

V. 18, 21. Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the *angel that talked with me*, what be these? And he answered me, These are the horns that have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them.

Ch. ii. 1—4. I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the *angel that talked with me* went forth, and *another angel* went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited.

Ch. iv. 1—6. And the *angel that talked with me*. came again, and waked me, . . and said unto me, What seest thou? And I said, I have looked, and behold a candlestick, all of gold, . . and two olive trees by it. . . So I answered, and spake to the *angel that talked with me*, saying, What are these, my lord? Then the *angel that talked with me* answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel.

Ch. v. 5—11. Then the *angel that talked with me* went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. . . Then lifted I up mine eyes, and looked, and behold, there came out two women, . . and they lifted up the ephah between the earth and the heaven. Then said I to the *angel that talked with me*, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar.

Ch. vi. 1—5. And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two moun-

tains; . . In the first chariot were red horses; . . Then I answered and said unto the *angel that talked with me*, What are these, my lord? And the *angel* answered and said unto me, These are the four spirits of the heavens.

The repetition,—no less than eleven times in these passages,—of the phrase, “The angel of the Lord that talked,” or “communed, with me,” indicates that it was only one angel, or rather one individual, who conversed with the prophet, whether described as “the *man* that stood among the myrtle trees;” “the *angel of the Lord* who stood among the myrtle trees;” “the *Lord*” who informed him respecting the four carpenters; or “the *man* with the measuring line” who answered his enquiry, Whither goest thou?

It is presumed that the indiscriminate application of such various terms to the Supreme as we have already met with, will obviate any objection to the like application here.

Ch. i. 8—10. The explanation respecting the horses, “red, speckled, and white,” is promised by “the *angel* that talked with” the prophet, but given by “the *man* that stood among the myrtle trees,” who in the next verse is also called “*the angel of the Lord*” Thus the three terms, “the angel,” “the man,” and “the angel of the Lord,” are equivalent.

V. 20 furnishes a fourth. “The *Lord* shewed me four carpenters.” The question and answer which follow, “What came these to do? These are the horns,” &c., are so in harmony with others that passed throughout the vision, between the prophet

and “the angel that talked” with him, as to seem only a continuation of the conversation carried on by these two, without any interlocutor, or other interpreter. Further, the “angel,” or “man,” said he would “shew” the prophet the meaning of the vision; but he who fulfilled this promise, shewing and explaining the four carpenters was “the *Lord*.”

In further proof of this identity, compare Amos vii., where “the *Lord God*” *shewed* that prophet certain emblems, of which he also himself gave the explanations.

The same passage in that chapter confirms also the opinion that “the *man with a measuring line in his hand*” is the *Lord*. “Thus hath the *Lord shewed* unto me. Thus he *shewed* me, and, behold, the *Lord* stood by a wall made by a plumb line, with a *plumb line in his hand*. And the *Lord* said unto me, Amos, what seest thou? And I said, A plumb line. Then said the *Lord*, Behold, I will set a plumb line in the midst of my people Israel. I will not again pass by them any more.”^a Hence, therefore, the conclusion that “the man with a measuring line in his hand,” and who also is to proclaim “*Jerusalem shall be inhabited*,” is the *Lord*: even he who “confirmeth the word of his servants, performeth the counsel of his messengers, and saith to *Jerusalem*, *Thou shalt be inhabited*.”^b

Also, it is evident from the fact that the “man with the measuring line” *talked* with the prophet,

^a Amos, vii. 1—8

^b Is. xliv. 26.

hearing and replying to his questions, that he was the same who communed with him throughout.¹

But the angel who talked with Zechariah, was sent by another; so that two are seen together. "The angel that talked with me, went forth, and *another angel* went out to meet him, and said unto him, Run, speak to this young man."

If then, he who is sent be one of the Persons of the Trinity, he who sent him cannot be inferior; and therefore must be another of these Persons.

XXXVI.

Zech. iii. 1—7. And he shewed me Joshua, the high priest, standing before the *angel of the Lord*, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; . . . Now Joshua was clothed with filthy garments, and stood before the *angel*. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee; and I will clothe thee with change of raiment. . . . And the *angel of the Lord*, stood by. And the *angel of the Lord* protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, &c.

The scene here presented is that of a court of justice, "the angel of the Lord" presiding as *judge*; Joshua, the high priest, standing before him as the accused; and Satan as his adversary.

Few particulars of the trial are related, but we

¹ If only one person conversed with Zechariah, the "young man" to whom the "angel who talked with him," was hastened with a message, explaining the measurement of Jerusalem, was the prophet himself. "Run, speak to this young man," &c.

A similar instance occurs in Daniel, where (the angel) Gabriel was "caused to fly swiftly," in order to show and explain a vision to that prophet. Dan. ix. 21—23.

find Satan and Joshua are both addressed; the former rebuked, the latter pardoned. To Satan the "*Lord* said, The Lord rebuke thee." To Joshua, standing in filthy garments, the "*angel* said, *I* have caused thine iniquity to pass away, and *I* will clothe thee with change of raiment."

At a tribunal, none but the judge condemns or acquits, therefore "the angel of the Lord," before whom they stand, the "Lord" who rebukes Satan, and the "angel" who acquits Joshua, causing his iniquity to pass from him, are one. Indeed, the words of acquittal already quoted, can only be ascribed to "*God, the Judge of all,*"^a who alone can "take away all iniquity;"^b and who clothes his people "with the garments of salvation, and with a robe of righteousness."^c

The "angel of the Lord" of v. 5, 6, 7, who subsequently protested unto Joshua, is no doubt the "angel" who had removed his iniquity, that is, the *Lord*, even the "Lord of hosts," whose words he quotes, the use of the third person being no argument to the contrary; for in this same chapter we read, "The Lord said, the Lord rebuke thee."

XXXVII.

Zech. xii. 8. The house of David shall be as *God*, as the *angel of the Lord* before them.

Here, again, "the angel of the Lord" is in apposition with "God."

^a Heb. xii. 23.

^b Hos. xiv. 2.

^c Is. lxi. 10.

XXXVIII.

Job. iv. 18. His *angels* he charged with folly.

From the marginal reading of this verse, “nor in his angels in whom he put *light*,” it seems doubtful what idea is intended in the original by the passage, or by the word translated “folly.”

Some read “and in his angels he puts *praise*.”

The Hebrew word is תהלה, from הל, to shine, to irradiate.

“From the glorious appearance and effects of the irradiation of light in the material world, many words which, in their primary sense, are descriptive of *light* and its operations, do, in all languages, denote *glory*, *praise*, or the like, and thus in Hebrew as a N. fem. תהלה, *praise*, *glory*. In several passages, however, where the N. is thus rendered, the primary sense of *irradiation* is evidently preferable; as in Ps. xxii. 3. “Thou art Holy, O, thou that inhabitest or didst inhabit תהלות of Israel”; not *praises*, surely, they cannot be inhabited; but the word here refers to the *glorious manifestations* of Jehovah for his people Israel, in *light* and *fire*, as at Sinai, Exod. xix. 18, Deut. iv. 11; in the pillar of cloud and *fire* through the wilderness, Exod. xiii. 20, 21, Numb. ix. 15, &c.; and especially as the God-man appeared in *glory* over the cherubim. So Hab. iii. 3. His glory covered the heavens, and the earth was full of תהלתו his *splendour*. I add, Job. iv. 18, “or hath placed *irradiation* in his agents, etc. as their own, or inde-

pendent on him,—it is *His* glory, not theirs.”—Bate. (Parkhurst, under להל .)¹

If Bate’s rendering, which Parkhurst prefers, be correct, “his angels,” in whom “light” or “glory” is put, seem to be those angels who occasionally manifested themselves to the people of God in *light* or *fire*, as in the burning bush at Sinai; or that angel, “the God-man,” Christ Jesus, “who appeared in glory above the cherubim.”

XXXIX.

Ps. viii. 5. Thou hast made him a little lower than the *angels*.

In this and the two next numbers, the usual word for “angels” does not occur; but our translators, by thus rendering in this place the word אלהים , generally translated “God,” seem to indicate their opinion that the two words “angel” and “God” are equivalent.²

XL.

Ps. lxxviii. 17. The chariots of God are *twenty thousand*, even *thousands of angels*.

The literal rendering here is, “the chariots of God.”

¹ “ תהלה . Lee derives this from הל or הלל . His meanings of which are (in Pihul) i. Praised, ii. Gloried; iii. pronounces (vain) glorious, foolish, mad.

Under the latter head he quotes Job. xii. 17, “*Maketh the judges fools*,” and Eccles. vii. 7, Isa. xlv. 25, where it is translated ‘maketh mad.’

“Parkhurst also derives it from the same root—remarking that the primitive idea is i. to move quickly, violently, irregularly—‘thence to toss oneself about through pride,’ this also in Hithpahel, whence a kindred noun implying ‘mad tricks,’ &c. to which he refers, Ecc. i. 17, ‘to know madness,’ and ii. 12. His third meaning also ‘to irradiate,’ keeps up the idea of motion, in the scintillation or emission of rays of light from a glistening surface.” R. J. R.

² This passage might be rendered “Thou hast caused him to lack but little of a God.”

For further remarks on this verse, see No. LXXII. on Heb. ii.

are *two myriads*, (it is not said of what,) even thousands upon thousands.”—(Gesenius) Angels are not mentioned in the Hebrew of this text.

Probably these two myriads are the “two hosts,” or, “Encampers” of Gen. xxxii. 1, 2.

In several other passages in the Old Testament, multitudes of heavenly beings are spoken of; but, in these, also, they are *not called angels*.

The failing courage of Elisha’s servant, when he saw the great host of his master’s enemies, was reassured at Elisha’s prayer by the sight of “the mountain full of horses and *chariots of fire*, round about Elisha.”^a And are not these the “*chariots of God*,” of this Psalm?

Micaiah said to Ahab, “I saw the Lord sitting on his throne, and all the *host of heaven* standing by him.”^b

Daniel says, “I beheld till the thrones were cast down, and the Ancient of days did sit; . . . *thousand thousands* ministered unto him, and *ten thousand times ten thousand* stood before him.”^c

Here, as in the Psalm, no name is given to this innumerable company; nor in the Old Testament Scriptures are these multitudes ever spoken of in the original as angels.

But, whatever may be the sense in which these passages are to be understood, there is no *unques-*

^a 2 Kings vi. 17.

^b 1 Kings xxii. 19.

^c Dan. vii. 9, 10.

¹ See No. XIV.

tionable instance of the word “angel” being applied to any being but Jehovah.

XLI.

Ps. lxxviii. 25. Man did eat *angel's* food.

Margin, “Every man did eat the food of the *mighty*.”

The usual word for “angels” is again wanting in the Hebrew.

On this passage the following quotation from Jones, on the “Catholic doctrine of the Trinity,” p. 62, will suffice.

“The word (אֲבִירִים) mighty ones, is never used for *angels*” (that is created angels), “and must in this place signify *God*, for the two following reasons.

1. Because *Abir* in the singular is several times used absolutely as a name of God; who is called *Abir Israel*, the *mighty one of Israel*, and *Abir Jacob*, the *mighty one of Jacob*. Gen. xlix. 24; Ps. cxxxii. 2, where the LXX. have rendered it θεός.

2. Because our blessed Saviour, in discoursing upon the manna, John vi. 31, 33, quotes this part of the Psalm, and calls that the bread of *God* from heaven, which in the Psalm itself is called the bread of the *mighty*.

Therefore *Abirim* is put for *Elohim*, and is taken in the plural, because God is plural.”

Before pursuing our investigation in the New Testament, it may be well to remind the reader, that among the changes which occurred during the four hundred years intervening between the close of the Old Testament Scriptures and the events which ushered in the new dispensation, the Greek had become the popular language of the Jews, who were still the penmen of Scripture ; and that they were in the habit of quoting from the Septuagint, which may account for some of the variations and apparent discrepancies observable between the Old and New Testaments of the English version, both translations being from their respective originals.

In process of time, also, words frequently acquire an extended meaning, and, occasionally, even the primary sense is lost, and the secondary application of the term becomes alone associated with it. *Martyr*, for instance, once meant simply a witness ; but since many early converts to Christianity witnessed to its truth with their blood, the former simple idea has merged into that of suffering for the truth's sake. So the word *angel*, appropriated in the Old Testament to persons of the Holy Trinity, is in the New applied both to these, and also (1) to created beings of the invisible world, whether holy or sinful ; and in this sense only it is now generally understood. (2) It is also applied to man in his future resurrection state ; and (3) metaphorically, to communities of professing Christians in the church militant.

From the preceding examination it will be perceived that throughout the Old Testament no instance exists wherein it can be proved that *created angels* were employed as the medium of communication between God and his chosen servants ; and to the New Testament history also, it is believed, will this observation equally apply. It appears as though, from the time of the fall, in compassion to man's weakness and liability to be deceived, Jehovah would employ *no created* being, of whatever degree in the world of spirits, as his ambassador to the chosen race; but *Himself*, in one of the persons of the Trinity, condescended to be the *sole messenger* of good tidings, proclaimer of his will, or revealer of future mysteries.

In the New Testament, however, there are few *direct* proofs either of this, or that "angel of the Lord" and "angel of God" retain their original signification.

The inferences rest chiefly on analogy, but with respect to these phrases, the parallels are too striking to require further proof of their high import.

XLII.

Matt. i. 20, 24. Behold, the *angel of the Lord* appeared unto him (Joseph) in a dream, . . saying, . . she (Mary) shall bring forth a son, and thou shalt call his name Jesus. And Joseph . . did as the *angel of the Lord* had bidden him.

This “angel of the Lord” who appeared to Joseph and foretold the birth of our Saviour, and named Him Jesus, is doubtless the same angel who, as stated by St. Luke, had previously been sent to Mary his wife, with the like intelligence, and then also named the child Jesus :—that is, the angel Gabriel. See next number.

XLIII.

Luke i. 11—19. There appeared unto him (Zachariah) *an angel of the Lord* standing. . . But the *angel* said unto him, Fear not, Zacharias, for thy prayer is heard ; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. . . And Zacharias said unto the *angel*, Whereby shall I know this ? . . And the *angel* answering, said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to shew thee these glad tidings.

V. 26.—38. The *angel* Gabriel was sent from God unto . . a virgin espoused to a man whose name was Joseph, . . And the virgin's name was Mary. And the *angel* . . said, Hail, thou that art highly favoured, the Lord is with thee ; . . And the *angel* said unto her, Fear not, Mary. . . And, behold, thou shalt . . bring forth a son, and shall call his name Jesus. . . Then said Mary unto the *angel*, How shall this be, . . And the *angel* . . said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the Son of God. . . And the *angel* departed from her.

Luke ii. 21. And his name was called Jesus, which was so named of the *angel* before he was conceived in the womb.

In the history of Abraham and Sarah, we find that he who predicted the birth of their son, and named him Isaac, was the *Lord*. The “angel of

the Lord," who foretold to Manoah and his wife the birth of their son Samson, was also the *Lord*. Was not then the "angel of the Lord" who foretold to Zacharias, and to Joseph and Mary, the birth of their sons, and named them John and Jesus, also *Jehovah*? Is it likely that as He foretold the two former events, the two latter would have been fore-announced by any created being, when one of these events was so all-important as the birth of the Saviour? We conclude, therefore, that this "angel of the Lord"—"*Gabriel*"—was none other than JEHOVAH himself.

XLIV.

Luke ii. 8—15. There were . . shepherds abiding in the field, keeping watch over their flock by night, and, lo, the *angel of the Lord* came upon them, and the glory of the Lord shone round about them; . . And the *angel* said unto them, Fear not, Behold, I bring you good tidings of great joy, . . for unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the *angel* a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men. And it came to pass, as the *angels* were gone away from them into heaven, the shepherds said one to another . .

"The glory of the Lord shone round about them." And no marvel! For "the *angel of the Lord* came upon them." Compare this glorious sight with that beheld by St. Paul, when one of the persons of the Trinity—the Lord Jesus—appeared to him on his way to Damascus. "At mid-day, O King, I saw in the way a *light from heaven, above the brightness*

of the Sun, shining round about me and them that journeyed with me."^a

God "will not give" his "glory to another."^b Therefore this "angel of the Lord," who upon this occasion of "great joy" descended with "the glory of the Lord," to proclaim the "good tidings," must have been JEHOVAH.

V. 15. "As the angels were gone away into heaven." Since only one angel is said to have come down from heaven, but "angels" returned thither; we seem here to have an instance of the secondary application of the word "angels;" the plural form of the passage being inclusive of the heavenly host who joined the angel of the Lord.

XLV.

Matt. ii. 13. 19, 20. Behold, the *angel of the Lord* appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. But when Herod was dead, behold, an *angel of the Lord* appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life.¹

Evidently the same angel appeared to Joseph on these two occasions; the first time directing him to flee to Egypt till he should bring him word; the

^a Acts xxvi. 13.

^b Is. xlii. 8.

¹ "It should be noted that here '*the* angel,' and '*an* angel' of the Lord, are equally without the definite article in Greek. The reason seems to be that a genitive following a noun sufficiently defines it, to render the Gr. Art. unnecessary, though in English it would not be excluded."--R. J. R.

second time, to send him back thence to the land of Israel; both these appearances being in a dream.

The “angel of God,” who, “in a dream,” said to Jacob, “Arise, get thee out from this land, and return unto the land of thy kindred,” declared he was “God.”^a It was Jehovah also who commanded Abram to “leave his country.”^b The inference, therefore, is, that this “angel of the Lord,” who twice, “in a dream,” directed the more important movements of Joseph and his family, was JEHOVAH, who, also, we may add, in order to defeat Herod’s murderous purpose against Messiah, “in a dream” warned the wise men that they should not return to him.^c

XLVI.

Matt. iv. 6. Luke iv. 10. It is written, He shall give his *angels* charge concerning thee. See No. XXVI.

XLVII.

Mat. iv. 11. Behold, *angels* came and *ministered* unto him.

Mark i. 13. The *angels ministered* unto him.

When Hagar, wandering in the *wilderness*, wanted *water*, God employed no intermediate or created being to supply her need. “*He* opened her eyes,” and caused her to see a “well of water.”^d When the children of Israel, in the *wilderness*, murmured for *food*, the Lord sent no created angels to minister to their wants. He said, “*I* will rain bread from heaven

^a Gen. xxi. 13.

^b Gen. xii. 1.

^c Matt. ii. 12.

^d Gen. xxi. 19.

for you,"^a and he "rained down manna upon them to eat." "He rained flesh also upon them, . . so they did eat."^b When in the *wilderness* they wanted *water*, again no created agent between God and man was employed, "The *Lord* opened the rock, and the waters gushed out."^c

Were, then, those "angels" who "ministered" to our Saviour's wants in the *wilderness* any other than persons of the God-head? Surely, He who had provided immediately for these children in their need, and who feedeth "the young ravens when they cry," would not fail to supply, specially and immediately, the wants of his "beloved SON," when, having fasted forty days and forty nights, he was afterward *an hungred*.^d

XLVIII.

John xii. 29. Others said an *angel* spake to him.

This was said, when the Son having prayed, "Father, *glorify* thy name," the Father's *voice* was heard from heaven replying, "I have both *glorified* it and will glorify it again." But what idea the people attached to the word "angel" when they said "an *angel* spake," while others said, "it *thundered*," is not very clear. Still, as the Old Testament had taught many of them that "The *God of glory thundereth*," "*thundereth* marvellously with his *voice*;"^e it is more than probable they here applied the word "angel" to Jehovah.

^a Exod. xvi. 4. ^b Ps. lxxviii, 24, 27, 29. ^c Comp. Exod. xvii. 5, 6. Ps. cv. 41, 42.

^d Matt, iv. 1, 2.

^e Ps. xxix. 3. Job. xxxvii. 5.

XLIX.

Luke xxii. 43. There appeared an *angel* unto him from heaven *strengthening* him.

“The *God of Israel* is He that giveth *strength* and power unto his people.”^a “The everlasting *God* . . giveth power to the faint; and to them that have no might, increaseth *strength*.”^b “I am thy God: *I* will *strengthen* thee.” David says, “In the day, when I cried, thou answeredst me and *strengthenest* me with *strength* in my soul”; while St. Paul prays that the Ephesians may be “*strengthened* with might by the *Spirit* ;” and expressly states that the *Lord* stood with him, and “*strengthened*” him.

In all these instances, he who gives “strength” unto his people, is the *Lord*. Who, then, can doubt that the “*angel*” who “*strengthened*” the Son of God, when he prayed to his Father that if it were “possible that cup might pass” from him, was the LORD ?

L.

Mat. xxviii. 2—6. Behold, there was a great earthquake; for the *angel of the Lord* descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow, . . And the *angel* answered and said unto the women (Mary Magdalene and the other Mary), Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said.

Mark xvi. 5. And entering into the sepulchre, they saw a *young man* sitting on the right side; clothed in a long white garment; . . And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here.

Luke xxiv. 4—6. Behold, *two men* stood by them in shining garments; and as they, (the women and “certain others”) were

^a Ps. lxviii. 35.

^b Is. xl. 28, 29.

afraid, and bowed down their faces to the earth: they said unto them, Why seek ye the living among the dead? He is not here, but is risen.

V. 22, 23. Certain women . . came, saying, that they had also seen a vision of *angels*, which said that he was alive.

John xx. 11, 12. Mary . . seeth *two angels* in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

1 Tim. iii. 16. God was manifest in the flesh, justified in the Spirit, seen of *angels*, . . received up into glory.

In all these passages the same passing scene at different moments of time, is recorded. It may, therefore, be concluded the angels are the same in all; the time referred to being that of the resurrection of Christ; when “God manifest in the flesh,” and “justified in the Spirit,” was “seen of angels” at the tomb, and afterwards at the ascension, when “received up into glory.”

The short description of the “angel of the Lord” who “sat on the stone at the door of the sepulchre,” identifies him with Jehovah, as described in various parts of Scripture.

“*His countenance was like lightning.*” In Dan. x. 6, a “certain man” is spoken of whose “*face was as the appearance of lightning,*” and whose description resembles in every particular noticed, the Alpha and Omega of Rev. i., whose “*countenance was as the sun shineth in his strength.*”

“*His raiment white as snow;*”—identical with that of the “Ancient of days,” whose “*garment was white as snow.*”^a

When the three disciples of Jesus were “eye-

^a Dan. vii. 9.

witnesses of his majesty on the mount of transfiguration, “His *face* did *shine as the sun*, and his *raiment* was *white as the light* ;” “*shining* exceeding *white as snow*.”^a

As “the angel of the Lord at the door of the sepulchre” is described as in “*raiment white as snow* ;” so the “young man” seen within the sepulchre is “clothed in a *long white garment*,” which again corresponds with the one like the Son of man of Rev. i., who is “clothed with a *garment down to the foot*.”

The “two men” of Luke xxiv. 4, also,—who are evidently the “angels” of v. 23, and in John are called “*two angels*,”—are in “*white*,” or “*shining garments*.” The raiment thus variously described, appears to be the robe of Him who covers himself with “*light as with a garment*.”^b

“The angel of the Lord rolled back the stone from the door of the sepulchre.” But the *Lord God* says, “Behold *I* will open your graves.”^c

These and similar coincidences which cannot be undesigned, shew that no created beings are here spoken of, but two persons of the adorable Trinity ; and from their words, “He is not here, but is risen,” it is evident that these two, were the *Holy Ghost* the Comforter, and the *Father of Glory*, who, “according to the working of his mighty power, raised up Christ from the dead.”^d

^a Mat. xvii. 2. Mark ix, 3.

^c Ezek. xxxvii. 12.

^b Ps. civ. 2.

^d Eph. i, 17, 19, 20.

When Mary, looking into the sepulchre, saw the “two angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had lain,” but him whom she sought not there, she turned herself back and saw “*Jesus standing.*” There were present, and visible to the disconsolate mourner therefore, not only God the Father, and the Holy Spirit,—these two glorious witnesses of his resurrection,—but all the “three that bear record in heaven,”^a Jesus himself appearing also; thus giving sensible and full proof of the truth of their testimony.

Hence it was not only at the *baptism*, but also at the more triumphant season of the *resurrection*, that the other persons of the Trinity were manifestly present with the Son.

And doubtless it was these same two persons seen at the sepulchre as “*two men in shining garments,*” who at the closing scene of his sojourn on earth again appeared as “*two men in white apparel,*” and comforted the gazing disciples with the assurance that their *ascending* Lord should “so come in like manner as they had seen him go into heaven.”^b

But the subject may be viewed in another light; for the Scriptures represent the conduct of God towards his people as similar to that which would be expected in the various relationships of human life. “Like as a father pitieth his children, so the

^a 1 John v, 7.

^b Acts i. 9--11.

Lord pitieth them that fear him.”^a “Thus saith the Lord, . . as one whom his mother comforteth, so will I comfort you.”^b “There is a friend that sticketh closer than a brother.”^c If, then, the love of earthly relatives and friends hastens them to the succour and comfort of those in sorrow, or draws them closer to the objects of their tenderest sympathies, when the cold hand seizes and lays them on the bed of death, so that they would fain continue by the beloved remains, even after the spirit has taken its flight, can it be supposed that either the Almighty “*Comforter*,” or the “heavenly *Father*,”—whose love far transcends that of any earthly creature, and by whom such repeated promises are made of being “*very present*” in time of trouble,—would have left this “*well-beloved Son*,” without specially attending him in his seasons of infinitely deep anguish ; or, when passing through the dark “valley of the shadow of death ?”

And, carrying the analogy yet further, should we not expect to find these heavenly visitants with him, not only in seasons of sorrow, but also on all other remarkable events affecting him ?

Was it not, then, one of these glorious beings who foretold and announced the *birth* of the Saviour ; who afterwards commanded his parents to *flee* with the “young child” from Herod’s cruelty into Egypt, and who, when the danger was past, *recalled* them ?—At his *baptism* they were evidently present.—When

^a Ps. ciii. 13.

^b Is. lxvi. 13.

^c Prov. xviii. 24.

in the *wilderness*, tempted of the devil, having “fasted forty days and forty nights, he was afterward an hungred,” were not these the “angels” that “*ministered* to him?”—When his “soul was *troubled*,” and he prayed, “Father, glorify thy name,” his Father’s “voice” was heard answering him.—In his *agony* in Gethsemane, when his “soul was exceeding sorrowful even unto death,” was not the “angel” who appeared and “*strengthened*” him one of these? probably, the Holy Ghost, the Comforter.¹—And might not the “certain young man,” clothed in “linen,” who followed him on *leaving the garden*, be the same “young man” afterwards seen sitting in the sepulchre, clothed in a “white garment?” It could not be one of his disciples, for these had all forsaken him and fled.^a

And were not these—the Father and the Comforter—the two seen sitting *in the sepulchre*, as though they had been literally and personally *present* with the “Holy One” during the time, when, “put to death in the flesh,” he was laid in the grave, until “quickened by the Spirit,” and raised again by the Father?^b—And the two illustrious witnesses, also, of his *resurrection*, before any of his disciples were cognizant of the wondrous fact?—And, lastly, when he made “the clouds his chariot,”—a “cloud” receiving “him out of their sight,”—and the “everlasting doors” were opened “for the King of Glory” to

^a Mark xiv. 50, 51.

^b 1 Peter iii. 18. Rom. vi. 4.

¹ See Nos. XLIII. to XLIX.

“come in,”^a were not these still the two glorious attendants and witnesses seen at his *ascent* to the throne of his Father ?^{b 1}

LI.

John v. 3, 4. A great multitude lay . . waiting for the moving of the water. For an *angel* went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Is not this angel, who, when the people “lay, waiting for the *moving of the water*” at Bethesda, came down and troubled the pool, giving it healing virtue, that *Spirit*, who, at the creation, “*moved upon the face of the waters,*” as stated in the first chapter of the Bible, and of whom, in the “new heavens and the new earth,” this reviving and purifying element is a chosen emblem in the last chapter ? “He shewed me a pure river of water of life proceeding out of the throne of God and of the Lamb.”^c

LII.

Acts x. 3,—32. He (Cornelius) saw in a vision evidently about the ninth hour of the day, an *angel of God* coming unto him, . . And he said, Send men to Joppa, and call for one Simon, . . And when the *angel* which spake unto Cornelius was departed, he called two of his household servants, . . and sent them to Joppa. . . Then Peter went down to the men which were sent unto him. . . And they said, Cornelius . . was warned from God by an holy

^a Ps. civ. 3. xxiv. 7.

^b Acts i. 9, 10.

^c Rev. xxii. 1.

¹ Though the plural word “angels” may mean any number more than one, yet when the number (excepting in Revelation) is specified, only *two* are mentioned. “*Two angels*” came to Sodom, (Gen. xix. 1.) “*Two angels*” were in the sepulchre; and “*Two men*” (evidently *two angels*) are spoken of in Acts i. 10.

angel to send for thee into his house, . . . And Peter went away with them, . . . And Cornelius met him, . . . And said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a *man* stood before me in bright clothing, and said, Send to Joppa, and call hither Simon.

Ch. xi. 13. And he shewed me how he had seen an *angel* in his house.

This “angel of God,” who said to Cornelius, “*Send men to Joppa,*” called in chapter x. 22, “an *holy angel,*” and in verse 30 “*a man in bright clothing,*” was the *Holy Spirit*; for in verses 19, 20, we read, “The *Spirit* said to Peter, . . . Arise, and go with the men, for *I have sent them.*”

At our Lord’s baptism he appeared “in a bodily shape like a *dove* ;” on the day of Pentecost, as “*cloven tongues* like as of fire ;” and on this occasion, in *human form*.

LIII.

Acts viii. 26, 29. The *angel of the Lord* spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, . . . Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

Here Philip, like Joseph, is commanded by an “angel of the Lord,” to travel in a certain direction; and when on his journey, he receives further orders, no doubt from the same heavenly guide, who, however, is not here called an angel, but “the Spirit.” “Then the *Spirit* said unto Philip, Go near and join thyself to this chariot.”

Was not this “angel of the Lord,” He who says, “*I will instruct thee, and teach thee in the way which thou shalt go ?*”^a

^a Ps. xxxii. 8.

LIV.

Acts v. 19, 20. The *angel of the Lord* by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple.

Ch. xii. 7—11. And, behold, the *angel of the Lord* came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the *angel* said unto him, Gird thyself, . . and follow me. . . And he . . followed him, and wist not that it was true which was done by the *angel*; but thought he saw a vision. . . When they were past the first and the second ward, they came unto the iron gate . . which opened to them of his own accord. And they went out, and passed on through one street; and forthwith the *angel* departed from him, And Peter . . said, Now I know of a surety, that the Lord hath sent his *angel*, and hath delivered me.

Acts xxvii. 23, 24. There stood by me this night the *angel of God*, . . saying, Fear not, Paul; Thou must be brought before Cæsar,

On all these occasions the apostles were *prisoners*, and in the night season were visited, and delivered, or comforted, by an “angel of the Lord” or “of God,” who in the first two instances,—when in the one, “he opened the prison doors,” and in the other, the “gate flew open of its own accord,”—he led them forth to liberty, notwithstanding the chains with which at one time St. Peter was “bound,” soldiers guarding him, and the keepers at the door of the prison.

And does not the “light” which shone in the prison, indicate the presence of Him whose “weakness is stronger than men,” as does also the “earthquake,” on another occasion, when Paul and Silas were prisoners; and when again,—though the presence of no spiritual being is mentioned,—the prison

“doors were opened, and every one’s bands were loosed?”^a

Surely this strong Deliverer must be He who was given for a covenant of the people, that He might “say to the *prisoners*, Go forth;”^b and who was “anointed to proclaim liberty to the captives, and the opening of the prison to them that are bound;”^c and of whom St. Paul himself declared, “how that the *Lord* had brought him out of the prison.”^d

The “angel of God,” who afterwards said to St. Paul, when a prisoner on the waters, “*Fear not*,” and comforted him with assurances of his safe arrival at Rome, must also have been that “Holy One of Israel,” who “maketh a way in the sea, and a path in the waters;” and who says to his people, “*Fear not*.”^e

During a former imprisonment St. Paul had been addressed in a similar manner, and to the same purport, by one of whom it is stated, “the *Lord* stood by him and said, Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou also bear witness of me at Rome.”^f

The parallel between this event and that related in Acts xxvii. 23, noticed above, is singularly close: the time, *night*; the circumstances, *Paul a prisoner*; the words addressed to him, “*Be of good cheer*,” “*Fear not*;” the assurances, “*Thou must bear witness at Rome*,” “*Thou must be brought before*

^a Acts xvi. 26.

^d Acts xii. 17.

^b Is. xlix. 8, 9.

^e Is. xliii. 1, 15, 16.

^c Is. lxi. 1.

^f Acts xxiii. 11.

Cæsar,—all indicate that the heavenly visitor, who on both occasions stood by St. Paul, was the same, that is, the LORD.

LV.

Acts vi, 15. All that sat in the council, looking *stedfastly* on him, saw his face as it had been the face of an *angel*.

It is remarkable that as when Moses descended from the mount to deliver the *laws* and ordinances to the people, “*the skin of his face shone*,” so that they “could not *stedfastly* behold the face of Moses for the *glory of his countenance*;”^a so on this occasion, when Stephen was accused of speaking “blasphemous words against the *law*,” and declaring that Jesus would change the customs which Moses had delivered, a similar glory probably irradiated his countenance, when the council “looking *stedfastly* on him, saw his face as it had been the *face of an angel*.” The passage seems, therefore, to refer to those angels whose “*countenance is like lightning*,” or, as the sun shineth in his strength.¹

LVI.

Acts vii, 30. 35. There appeared unto him (Moses) in the wilderness of Mount Sina an *angel of the Lord*, in a flame of fire, in a bush. . . By the hand of the *angel* which appeared to him in the bush.

For remarks respecting this angel, the reader is referred to No. VI.

^a Exod. xxxiv. 29—35. 2 Cor. iii. 7.

¹ See No. L.

LVII.

Acts vii. 38. This is he, (Moses) that was in the church in the wilderness with the *angel* that spake to him in Mount Sina, and with our fathers, who received the lively oracles to give unto us.

In the history of the transaction here referred to, it is said, “Moses spake, and *God* answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up.”^a “And he,”—the *Lord*,—“gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony.”^b Thus “God,” who alone “spake” to Moses in the mount Sinai, is by Stephen called an “*angel*;” yet he who was then laying down his life for the cause of God, would have been the last to derogate from the “glory due unto His name.” Here, therefore, Stephen used the word “angel,” as synonymous with “Lord,” and “God.”

LVIII.

Acts vii. 53. Who have received the law by the disposition of *angels*.

Gal. iii. 19. It (the law) was ordained by *angels*.

In the original, the root of the word “disposition” in the one passage, and of “ordained” in the other, is the same,¹ so that they might be respectively rendered “by the decree,” or “command,” of “angels;” and “decreed” or “commanded” by them.

^a Exod. xix. 19, 20.

^b Ch. xxxi. 18.

¹ διατασσω

Who then were these angels that “commanded,” or “decreed,” or “ordained” the law? In Exod. xix. 10, 11, xx. 1, it is said, “The *Lord* said unto Moses, Go unto the people, and sanctify them; . . for the third day the Lord will come down in the sight of all the people upon mount Sinai.” “And the *Lord* came down upon mount Sinai, on the top of the mount.” “And *God spake* all these words, saying, I am the Lord thy God,” etc. And Moses says, “These are the commandments, the statutes, and the judgments, which the *Lord your God commanded* to teach you.”^a Thus *the Lord God* himself, both proclaimed and “commanded,” or “ordained” the law. Therefore by the word “angels,” in the above texts, both Stephen and St. Paul meant Jehovah; not, as some think, the “ten thousands of saints” whom Moses elsewhere says, “the Lord came with from Sinai;”^b for certainly it cannot be supposed that these “*ordained*” the law, while God merely *proclaimed* it.

LIX.

Matt. xviii. 10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven, their *angels* do always behold the face of my Father which is in heaven.

Acts xii. 15. It is his *angel*.

Acts xxiii. 8, 9. The Sadducees say that there is no resurrection, neither *angel* nor spirit: but the Pharisees confess both. . . But if a spirit or an *angel* hath spoken to him, let us not fight against God.

(1). “In heaven their angels do always behold the face of my Father which is in heaven.”

^a Deut. vi. 1.

Deut. xxxii. 2.

What did our Saviour here mean by “their angels?”

One explanation is in accordance with a prevalent belief, that each person has his own guardian angel—of course a *created* one—a kind of tutelar saint—and that it was to such our Saviour referred. But the belief in such guardians originated, not from Scripture, which gives no authority for it, but rather from Romish superstition, or heathen mythology, in which tutelar saints and deities form a prominent part; and the belief in such certainly involves in it a plea, if not a necessity, for praying to them, and invoking their aid.

While, however, this notion is rejected as anti-scriptural, together with the explanation founded upon it, we yet know that each of God’s children has an invisible and invincible guardian; One before whom not even a sparrow is forgotten, and who numbers the very hair of our heads;—an Omnipotent, Omnipresent Friend. Him to whom David resorted in all his dangers and perplexities. But this was no created angel. For the “*Lord*” was his rock, his fortress, his deliverer, his God, his strength in whom he trusted, the horn of his salvation, and his high tower, and under the shadow of his wings he took refuge until his calamities were overpast.^a

Does the Christian then need a *guardian*? Here

^a Ps. xviii. 2. lvii. 1.

is an Almighty One, who will keep him as the “apple of his eye.” *God* is his “defence and refuge in the day of trouble;” “a shelter and a strong tower from the enemy.”^a Does he need a *representative or intercessor* “in heaven,” to plead for him at the throne of his Father? One is already provided. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is entered into heaven now to appear in the presence of God for us.”^b Therefore for these purposes no created angel is required.

This, however, seems not to be the idea intended to be conveyed by the words in question. Much less is that of *created* guardian angels. For what comfort could arise from the thought, that any such being, however he might care for us, beheld “the face of our Father which is in heaven”? Would the patriarch Job have been satisfied with this? His anticipation of perfect bliss consisted in the belief that he *himself* should “behold the face” of the Father. “Though after my skin worms destroy this body, yet in my flesh shall I see God; whom *I shall see for myself* and *mine eyes shall behold, and not another.*”^c David’s anticipation was the same. “As for me, I will *behold thy face* in righteousness; I shall be satisfied when I awake,” (from the sleep of death,) “with thy likeness.”^d While St. Paul likewise expected a time when he should no longer see

^a Ps. lix. 19, 17. lxi. 3.

^c Job xix. 26, 27.

^b 1 John ii. 1. Heb. ix. 24.

^d Ps. xvii. 15.

as now, “through a glass darkly, but *face to face*.”^a

And well may sinful dust and ashes with joy anticipate the glorious sight; for we know that “when he shall appear we shall be like him, for we shall *see him* as he is.”^b

Hence it would appear that “their angels” who “in heaven do always behold the face of the Father,” are no guardian angels of any description, or for any purpose; but these “*little ones*” *themselves, in some future state of existence*. Then,—“in heaven their angels”—that is, themselves in this future state,—“do always¹ behold the face of my Father which is in heaven.”

(2) “It is his angel.” This sentence, unlike the one just noticed, *does* appear to refer to another popular belief, namely;—that occasionally persons after death revisit, either bodily or spiritually, the inhabitants of this world in some shape resembling their former selves. “His angel,” here seems to mean what might be called, though not his ghost, his *apparition*; this word being used not only when a spiritual semblance, but when its substantial reality appears. Whether such widely spread belief be superstitious or not, may be matter of dispute; though on scriptural grounds, it is certainly more

^a 1 Cor. xiii. 12.

^b 1 John iii. 2.

¹ The use of the present tense for the future, occurs elsewhere; as in Matt. xxii. 30. “*In the resurrection* they neither marry nor *are* given in marriage, but *are* as the angels of God in heaven.” To the student of the Scriptures in the original, this change of tenses will be familiar.

tenable than that of created guardian angels, several instances being recorded of such apparitions, during that period when the old covenant dispensation was vanishing away before the new and better covenant.

Our Saviour, after his death, “*appeared* first to Mary Magdalene.” “After that he *appeared* in another form, unto two of them.” “Afterward he *appeared* unto the eleven.”^a “Then he was *seen* of above five hundred brethren at once.”^b Moses also, whom the “Lord buried in a valley in the land of Moab,”^c and Elijah, whom the Lord took up “into heaven by a whirlwind,”^d—these both *appeared* on the Mount of Transfiguration,^e after ages had rolled by since they lived on earth. And that instance, perhaps still more to the point, recorded by St. Matthew, “when the graves were opened, and after his resurrection many *bodies* of saints which slept arose, and came out of the graves, and went into the holy city, and *appeared* unto many.”^f

These scripturally authentic facts might well give rise to the forenamed belief; and having then only recently occurred, the friends of St. Peter, who knew that he had been imprisoned, and his life in the utmost peril from his enemies, would be more ready to imagine that he who knocked at the door, and whose well known voice was recognized, was his *apparition*, rather than himself in his own natural body. Hence the hesitation to open the door, and

^a Mark xvi. 9, 12, 14.

^d 2 Kings ii. 1, 11.

^b 1 Cor. xv. 6.

^e Luke ix. 30, 31.

^c Deut. xxxiv. 6.

^f Mat. xxvii. 52, 53.

the expression of doubt or astonishment, “It is his angel;”—that is, the *re-appearance of himself in some other state of existence*.

(3.) “The Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.” . . “But if a spirit or an angel hath spoken to him, let us not fight against God.”

That here the words “angel,” and “spirit,” signify not purely heavenly beings, but two different states of man’s existence after death, seems plain from the construction of the former of the passages, as well as from the context. The word “neither,” which points to the dual number and its responsive “nor,” (in Greek *μηδὲ, . . μήτε,*) being affixed to “angel” and “spirit” respectively, the word “both,” evidently refers not to the resurrection on the one part, and to such heavenly beings on the other; but to the words “angel” and “spirit,” as standing in apposition with, and amplifying the word “resurrection.”

The dispute between the Pharisees and Sadducees, was respecting the *resurrection of man* from the dead;—a doctrine the Sadducees altogether repudiated, for they “say there is no resurrection”;—and *not* respecting the existence of any order of beings superior to man. Throughout the narrative connected with the dispute, these beings are never mentioned. Jesus, as *man* had died. Him, “Paul affirmed to be alive” again; and in his revived state,—either as angel or spirit,—to have appeared and spoken

unto him, commissioning him to preach to the Gentiles. It was not as to whether any other divine messenger had, or had not, appeared to him; but “of the hope and *resurrection of the dead*, he was called in question,”^a—whether this same *Jesus* who had been crucified was *raised to life again*; (either as angel or spirit;)—a doctrine of the utmost importance to establish, being the very foundation of the Christian’s hope: “for if Christ be not risen, then,” as St. Paul says, “is our preaching vain, and your faith is also vain, ye are yet in your sins.”^b

Here therefore, the word “angel” seems again used with reference to *man in a future state of existence*.

The three passages here separately considered, are placed under the same Number, as in these the word “angel,” seems distinctly applied to *man*, though not in his present natural state.

“Angel” is commonly supposed to mean a spiritual messenger from God to man; but as throughout the Bible, there is the clearest evidence that the “angel of the Lord,” or “of God,” who *appeared* to man, or in any other way *manifested himself to human perception*, and whether the bearer of a message or not, was not any created being delegated to communicate with man, but always one of the *Persons* of the Trinity;—may not therefore the word, where applied to *man* also, signify *his person*,

^a Acts xxiii. 6.

^b 1 Cor. xv. 13, 16.

—both body and spirit,—in a future condition ;—his *spiritual corporeity*, whereby he is able to appear, or in other ways to manifest himself to his fellow human creatures ?

When death divests the spirit of its mortal tabernacle, all that is visible of man is consigned to the grave, and “returns to the dust of the ground of which it was formed ;” while that which is invisible still exists in a separate state. “Then shall the dust return to the earth as it was ; and the spirit unto God who gave it.”^a In agreement with this, when the hour was come that Jesus could say, “It is finished,” he “cried with a loud voice and said, Father, into thy hands I commend my *spirit* : and having said thus, he gave up the ghost,”^b and they laid his *body* in the tomb.¹ Stephen’s expiring prayer also, was, “Lord Jesus, receive my *spirit*.”^c While, therefore, the body is in the tomb, the spirit is in the safe keeping of our heavenly Father.

This is one state of man’s existence after death : but it will be succeeded by a second, in which the spirit will be re-united with the body.

When He, who is “the Resurrection and the Life,” was about to restore their lost child to the bereaved parents, “He took her by the hand, and called, saying, Maid, arise. And her *spirit* came again,

^a Gen. ii. 7. iii. 19. Eccles. xii. 7.

^b Luke xxiii. 46.

^c Acts vii. 59.

¹ But though *sinful* man returns to dust, this *Holy* One was not suffered to “see corruption.”

and she arose straightway."^a When he would restore Lazarus, who had lain four days in the grave, to his sorrowing sisters, "he cried with a loud voice, Lazarus, come forth; and he that was bound came forth."^b

And "the hour is coming when" not one only, but "*all* that are in their graves shall hear the voice of the Son of God, and shall come forth."^c The "breath" or "*spirit*" *shall come into these dead bodies, and they shall live.* "For thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come out of your graves, and put my spirit in you and ye shall live."^d "For if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also *quicken your mortal bodies by his Spirit that dwelleth in you.*"^e In this, then, man's second future existence, the spirit will be re-united to the body in a purified changed condition.

Purified and changed:—For "this mortal must put on immortality;" and that which was "sown in corruption," — "dishonour," — "weakness," — "a natural body," — will be "raised incorruptible," — "glorious," — "powerful," — "a spiritual body." The first, "earthly;" the second, "heavenly." For "as we have borne the image" of the first man Adam, "we shall also bear the image" of "the second man,"

^a Luke viii. 54, 55.

^b John xi. 43, 44.

^c John v. 28, 29.

^d Ezek. xxxvii. 10—14.

^e Rom. viii. 11.

“the last Adam”—“the Lord from heaven,”^a “when he cometh with clouds, and every eye shall see him;”^b—this glorious manifestation of our Lord being attended by “that which the earnest expectation of the creature waiteth for; the adoption, to wit, *the redemption of the body*,” “*the manifestation of the sons of God*,” the “joint-heirs with Christ,” who will, with him be “glorified together.”^c For as at the transfiguration, when Peter, James, and John, had a foretaste of the “power and coming of our Lord,” and “were eye-witnesses of his majesty,” Moses and Elias appeared with him in glory, so, “when Christ who is our Life shall appear, then shall we also appear with him in glory.” “Our vile body will” “be fashioned like unto his glorious body.”^d And it will be not only glorious, but immortal and *angelic*. “For they which shall be counted worthy to obtain that resurrection can *die no more*, but are *equal* unto,” or “*as the angels of God in heaven*.”^e

To these two states of man’s future existence, the words “angel” and “spirit” in Acts xxiii. 8, 9, seem to refer; the one existence, to us *invisible*,—when the disembodied spirit is with God,—may be called the *spiritual*; the other, which will be *visible*,—when the body will be re-united with the spirit,—the *angelic state*.¹

^a 1 Cor. xv. 42—52.

^b Rev. i. 7.

^c Rom. viii. 17—23.

^d 2 Pet. i. 16. Col. iii. 4. Phil. iii. 21. ^e Matt. xxii. 30. Luke xx. 35, 36.

¹ That angels and spirits are different, may be inferred not only from the text, “neither angel, nor spirit,” but also from Heb. i. 7, “who maketh his angels, spirits.”

So “God is a Spirit,” and as such may be invisible. But he also exists in three co-equal persons, in one at least of which “dwelleth all the fulness of the Godhead *bodily*,”^a and in each of which, he has frequently manifested himself visibly to man;—not as a spirit; for “a spirit,” even if it can be seen, “has not flesh and bones,”^b but is unsubstantial, incorporeal; whereas on such occasions the heavenly visitors were not only visible, and in human form, but seem also to have been possessed of both flesh and bones, as well as of the powers and faculties of man. They conversed with man, they “sat” down, or walked; they “ate and drank,” or they “wrestled” with him.^c They were therefore *bodily* present. But these were not natural, that is, “earthly bodies;” for one was seen standing between the earth and the heaven:^d another came down “and appeared in a flame of fire in a bush.”^e One again, his mission accomplished, and having done “wondrously,” and “shewed” and “told” certain things to Manoah and his wife, “ascended in the flame of the altar;”^f—all which to natural, earthly bodies, is impossible. But they were spiritual, and heavenly bodies, and in Scripture are generally termed “ANGELS *of the Lord*,” or “ANGELS *of God*.”

Not unfrequently however they are called “men,” for such in every way they seemed until their wondrous acts proclaimed them to be “very God.”

^a Col. ii. 9. ^b Luke xxiv. 39. ^c Judg. vi. 11. Gen. xviii. 8. xix. 3.
^d 1 Chron. xxi. 16. ^e Exod. iii. 8, 2. ^f Judg. xiii. 19--23.

And how accurately does this agree, if the words are taken literally, with the account of man's creation. "God said, let us make *man in our image, after our likeness*;"^a—expressions, which though generally explained only of the mental or spiritual endowments of man, more naturally imply, that in *person* Adam resembled his great Creator; and in Parkhurst, the first signification of the word rendered "*image*" is "*external form*," while that rendered "*likeness*" signifies conformity of parts, both of *body and soul*."¹

In this "*image*" and "*likeness*," was Adam created. But he sinned, and so lost the resemblance, and became mortal and corruptible; and all his descendants partake of his degenerate nature, for they are "*born in his image, after his likeness*."^b "But as we have borne the image of the earthy," "the first Adam," "they who are counted worthy to obtain that resurrection," will be restored to the image of the heavenly, "the second Adam," the Lord from heaven, and will be made "*partakers of the divine nature*."^c

From the preceding, we infer that the word "*angels*," signifies the *spiritual*, or *spiritualized bodies* of intelligent beings, *whether created or self-existent*; and that in the three passages considered in this Number, it is applied to *man*, and denotes

^a Gen. i. 26.

^b Gen. v. 3.

^c 2 Pet. i. 4.

See Appendix B.

not that invisible, transient state, into which he enters at death, but his *re-embodied* eternal state. And when Christ shall appear, then shall we,—passing from the invisible state of existence to the visible,—rise and meet him in the air; and in our changed, *angelic bodies*, appearing with him in glory,¹ shall “in heaven always behold the face of” our “Father which is in heaven.”

LX.

Matt, xxii. 30. In the resurrection they neither marry, nor are given in marriage, but are as the *angels of God* in heaven.

Mark xii. 25. When they shall rise from the dead, they neither marry, nor are given in marriage; but are as the *angels* which are in heaven.

Luke xx, 35, 36. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the *angels*; and are the children of God, being the children of the resurrection.

These passages being parallel, the angels, whether spoken of as “angels,” or “angels of God,” must be the same in all, and alike uncreated. The *equality* of the “children of the resurrection” with these angels, as stated by St. Luke, can only refer to their *immortality*;—to the fact, that they can die no more.

The immortality of angels will be reverted to hereafter.

¹ See Appendix C.

LXI.

Luke xvi. 32. The beggar died, and was carried by the *angels* into Abraham's bosom.

This passage being supposed to form part of an allegory, these "angels" may be fictitious, yet figurative of those angels who have charge over God's people;—the "ministering spirits" of Hebrews.¹

LXII.

Acts xii. 23. The *angel of the Lord* smote him (Herod) because he gave not God the glory.

This "angel of the Lord" who "smote" Herod, appears to be the destroying angel, who, so often in old Testament times, "smote" the enemies of God.²

LXIII.

Matt. xiii. 39, 41. The harvest is the end of the world; and the *reapers are the angels*. . . The Son of man shall send forth his *angels*, and they shall gather out of his kingdom all things that offend.

V. 49, 50. The *angels* shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire.

Ch. xvi. 27. The Son of man shall come in the glory of his Father with his *angels*.

Ch. xxiv. 30, 31. They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his *angels* with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Ch. xxv. 31. When the Son of Man shall come in his glory, and all the *holy angels* with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another.

¹ See No. LXXII.

² See No. XVIII.

Mark viii. 38. Whosoever therefore shall be ashamed of me, . . . of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the *holy angels*.

Ch. xiii. 26, 27. Then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his *angels*, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Luke ix. 26. Of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the *holy angels*.

Ch. xii. 8, 9. Whosoever shall confess me before men, him shall the Son of Man also confess before the *angels of God*. But he that denieth me before men shall be denied before the *angels of God*.

Ch. xv. 10. There is joy in the presence of the *angels of God* over one sinner that repenteth.

1 Thes. iv. 16. The Lord himself shall descend from heaven with a shout, with the voice of the *archangel*, and with the trump of God: and the dead in Christ shall rise first.

2 Thes. i. 7—9. When the Lord Jesus shall be revealed from heaven with his *mighty angels* in flaming fire, taking vengeance on them that know not God, . . . who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Rev. iii. v. I will confess his name before my Father, and before his *angels*.

Ch. xiv. 10. He shall be tormented with fire and brimstone in the presence of the *holy angels*, and in the presence of the Lamb.

The “angels of God,” in whose “*presence*” there is “joy over one sinner that repenteth,” are doubtless the “holy angels” of Rev. xiv. 10, in whose “*presence*,” as also in the “*presence* of the Lamb,” the wicked will be tormented with fire for ever and ever; and which “holy angels” are evidently the “mighty angels” of 2 Thes. i. 7, (marg. “angels of his power,”) with whom the Lord shall “be revealed from heaven in flaming fire, taking vengeance on them that know not God,” who shall be “punished with everlasting

destruction from the *presence* of the Lord, and from the glory of his power."

The "angels of God" of Luke xii. 8, 9, and Rev. iii. 5, are also the same "holy" and "mighty angels;" the time alluded to in these latter passages, when all will be "confessed" or "denied" *before* (*i.e.* in the presence of) these angels, being the great day of the Lord, "when he cometh to judge the world."

To this great day of the coming of the Lord in Majesty and great glory, all the remaining passages refer; consequently in all, the angels are identical.

With respect to our Lord's second advent, we know that similar to his ascent into heaven will be his descent to earth. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."^a

"While they *beheld* he was taken up, and a *cloud* received him out of their sight."^b

"They shall *see* the Son of Man coming in the *clouds* of heaven."^c

"Behold he cometh with *clouds*, and every eye shall *see* him."^d

Again, The passage in Ps. xlvii. 5, seems to be a prediction of the former event.

^a Acts i. 11.

^b Acts i. 9.

^c Matt. xxiv. 30.

^d Rev. i. 7.

For of the Lord's ascent we read, "God is gone up with a *shout*; the Lord with the *sound of a trumpet*."

At our Lord's departure, his last words to his disciples were those of blessing. "While he *blessed* them, he was . . . carried up into heaven."^b

At his ascent into heaven, "Behold *two men* stood by . . . in white apparel;" evidently *two angels*, whom we have seen to be the *Father* and the *Holy Ghost*.^{d 1}

The angels in whose glory Christ will come, are called "*holy angels*." But "holiness belongeth unto the *Lord*." Also, the *Spirit* is called an "*holy angel*."^{e 3}

So of his descent we read, "The Lord himself shall descend from heaven with a *shout*, with the voice of the archangel, and with the *trump of God*;" "at the last trump; for the *trumpet shall sound*, and the dead shall be raised."^a

At his return, "*Blessed and holy*" shall they be who will then "have part in the first resurrection."^c

At his descent, "the Son of Man shall come" "in his own glory, and in his *Father's*, and of the *holy angels*;"—"and all the *holy angels with him*."²

^a 1 Thes. iv. 16. 1 Cor. xv. 52. ^b Matt. xxv. 31. Luke ix. 26. ^c Rev. xx. 6.
^d Acts i. 10. ^e Comp. Acts x. 19, 22.

¹ See No. L.

² See No. LXIII.

³ See No. LII.

They are also “*mighty* angels;”—an expression which seems to be applied only to the Persons of Jehovah.¹ In Rev. x., as also elsewhere, it is evidently applied to one of these Persons.

The “archangel” of Thes. iv. 16, whose *voice* will be heard with the “*trump* of God,” when the Lord descends from heaven, seems equivalent to the “angels” of Matt. xxiv. 31, whom at his coming, the Son of Man will send with a great sound of a *trumpet*;—marg, with a trumpet and a great *voice*.

“The *reapers* are the angels.” In Rev. xiv. 14, 15, we read, “Upon the cloud one sat *like unto the Son of Man*, having in his hand a sharp sickle; and *another angel*,”—(this implies that the Son of Man was an angel,)—cried to him that sat on the cloud, “Thrust in thy sickle, and *reap*; and he thrust in his sickle on the earth, and the earth was reaped.”

Hence one of the “*reapers*,”—that is, one of the “*angels*,”—is *one of the Persons of the Trinity*.

“The *angels* shall sever the wicked from among the just.” But in Matt. xxv. 32, we read the “*Son of Man* shall separate them one from another.’

They are the “*angels of God*.” And let it be noticed, that the passage in St. Luke,—“Whosoever

¹ See No. XXVII.

shall confess me before men, him shall the Son of Man confess before the angels of God; But he that denieth me before men shall be denied before the angels of God,"—is a repetition nearly verbatim, of Matt. x. 32, 33; but with this variation, that in Luke, the expression, "*angels of God*," is substituted for the words in Matthew, "*My Father* which is in heaven,"—a substitution consistent with other parts of Scripture, where "angel of God," and "God" are equivalent. Indeed would St. Luke have omitted the Father's name, had he not considered Him one of the "angels of God?"

Again, These passages indicate that the *presence* of these "mighty" and "holy angels" is equally to be feared with that of the "Father," or of the "Lamb." Also that when we shall "all appear before the judgment seat of Christ,"—and before these angels shall be "confessed" or "denied" by him,—*they*, alike with the Father will be assessors with him at the great tribunal.

Evidently then, these appear to be no created angels. For though St. Paul says, "Know ye not that *we* shall judge angels,"^a (probably the angels who sinned,) the Scriptures nowhere intimate that created angels will judge *us*. Of the deeds done in the body every one must give account, not to created beings, but to Him who will then reward every man

^a 1 Cor. vi. 3.

according to his works ; and who is able to save, or to destroy both body and soul in hell ; and whom alone we should “fear.”

Neither are these angels the “dead in Christ,” who at the sound of the last trump, “will rise first, to meet the Lord in the air ;”—those whom God will “bring with him,” and who having part in the first resurrection, will “live and reign with him a thousand years.”^a For though these are doubtless the “saints,” or “holy ones,” who will hereafter “judge the world,” they yet belong to the “general assembly and church of the first born ;” and therefore form part of that assembly of the “just” from among whom the “angels of God” will “sever” the wicked ;—of the “elect,” whom they will also gather together “with the great sound of a trumpet.”

From these considerations, we may conclude that these “angels of God,”—these “*mighty*” and “*holy* angels,”—the “*reapers*” of the harvest,—who will accompany our Lord when revealed from heaven ;—who will *sever* the wicked from among the just ;—and gather together the elect with the *great sound of a trumpet* ;—in whose *presence* there is *joy* over the repenting sinner ;—*before* whom also, all will be *confessed* or *denied* by the Son of Man ;—in whose *presence* likewise, and in that of the Lamb, the wicked are to endure their torment ;—finally, the “holy angels” *in whose glory*, as well as in his own and his Father’s, the Son of Man will come, and will

^a Rev. xx. 4, 6.

sit upon the throne of his glory;—are no created angels, nor beings of any order lower than that of the Triune Jehovah, in whose *presence* there is *fulness of joy*, and at whose right hand there are pleasures for evermore”;—the thrice HOLY LORD GOD ALMIGHTY.

These titles therefore appear to signify the highest order of beings. And since the First Person is not named in Luke xii. 9, or Matt. xxv. 31, while in the parallel passages he is separately mentioned, we may presume that he is included in the “angels of God” and “holy angels” of those passages. But, as in the other passages a plurality of angels is spoken of, apart and distinct from the Father and the Son,—such plural form seems to denote “the Holy Ghost, who with Christ, is most High, in the glory of the Father.”¹

LXIV,

John i. 51. Hereafter shall ye see heaven open, and the *angels of God* ascending and descending upon the Son of Man.

From the similarity between this passage and that of Gen. xxviii. 12,—“Behold the angels of God ascending and descending” on the ladder,—it may be concluded that these angels of God, who when heaven shall be opened, will be seen ascending and descending on the Son of Man, are identical with those of Jacob’s vision, whom he saw ascending and descending on the ladder.²

¹ The plurality of angels will be noticed hereafter.

² See No. XV.

During the first Advent, angels visited the Son of Man on earth; but the fuller accomplishment of the prediction will be “hereafter;”—probably during the second Advent, when he will again descend from heaven, and all the “holy angels” with him.¹

LXV.

Matt. xxiv. 36. Of that day and hour knoweth no man, no, not the *angels* of heaven, but my Father only.

Mark xiii. 32. Of that day and hour knoweth no man, no, not the *angels* which are in heaven, neither the Son, but the Father.

1 Pet. i. 12. Which things the *angels* desire to look into.

The expression “angels of heaven,” seems equivalent to “angels of God.” In these three passages they are spoken of in connexion with the *time* of certain future events.

In Mark we read that not only “the angels which are in heaven,” but even the *Son* knows not the day and hour when the Son of Man cometh. In this respect, then, He differs not from these angels, who herein, therefore, are equal with him. In the parallel passage in Matthew, this fact of the Son not knowing the time, is not named, which it surely would have been, were he not one of those angels.

From the context of the passage in 1 Peter, we find that among the things the angels desired to look into, was, “what manner of *time* the Spirit signified when it testified beforehand certain events:—“the sufferings of Christ, and the glory that should follow.” The margin refers to Dan. viii. 13, where

¹ See preceding No. on Luke xii. 8, 9.

a “saint,” or holy one, is described as manifesting similar anxiety on the same subject of *time*, and requesting information thereon from another “certain saint.” “I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice,” etc. Now one of these,—the “certain saint,”—is in the margin styled “the NUMBERER OF SECRETS,” or the “WONDERFUL NUMBERER;”—titles which plainly determine that he must be that same angel who declared to Manoah that his name was “SECRET,” marg. “WONDERFUL”—one of the titles of “the *mighty God*,”^a—and whom Manoah afterwards called “God.”¹

In Dan. xii. 5, 6, a similar enquiry respecting *time* is made, and a reply returned by those who though called “men,” are evidently spiritual beings of the highest order.²

Thus it appears that one of the “saints” of Dan. viii., and of the “men” of Dan. xii., was a Person of the Trinity. We are therefore warranted in considering that the other “saint,” or the other “man,” who in each passage sought information respecting *time future*, is also a Person of the Triune Jehovah, the “Lord of hosts, who is *wonderful* in counsel;”^b and that these are the “angels” of 1 Peter, who “desired

^a Is. ix. 6.

^b Is. xxviii. 29.

¹ The Jews anciently used a solemn symbol of the Deity, which they called Sephiroth, (ספירות,) a word signifying *enumerations*, but used by their learned men to denote “*splendours*.” Dwight’s System of Theology. P. 355.

² See No. LXXX.

to look into" a question of *time*, and the "angels of heaven," who "*knew not the day and hour,*"—"the *times and seasons* which the *Father hath put in his own power.*"^a

LXVI.

1 Cor. xiii. 1. Though I speak with the tongues of men and of *angels*, and have not charity, I am become as sounding brass, or a tinkling cymbal.

This allusion to angels would equally apply to any order of superhuman beings, whether the Creator, or his creatures. To which therefore of these the apostle refers is uncertain.

LXVII.

Rom. viii. 38, 39. I am persuaded, that neither death, nor life, nor *angels*, nor principalities . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

No beings of the world unseen but Satan or his emissaries, would make the desperate attempt to "separate" from the love of God, those for whom Christ died. Chosen in him before the foundation of the world, he loves them with an everlasting love. And as "God will not cast away his people whom he foreknew;" so "neither shall any be able to pluck them out of his hands,"^b or "to separate them from the love of God."

^a Acts i. 7.

^b Eph. i. 4. Jer. xxxi. 3. Rom. xi. 2. John x. 29.

LXVIII.

2 Cor. xi. 14. Satan himself is transformed into an *angel* of light.

The expression “angel of light,” occurs only here; and to whom the title properly belongs is not obvious.

But since “*God* is *light*,”^a and the “Father of lights;”^b and the Son is the brightness of his Father’s glory, and the “*true light* which lighteth every man that cometh into the world,”^c we need not marvel if *Satan*, in order to deceive those who “received not the love of the truth that they might be saved,” should attempt to assume the appearance of either.

Our Saviour had forewarned his disciples, that there should “arise *false Christs* and false prophets, who should shew great signs and wonders;”^d—a prophecy of which the circumstances here alluded to by St. Paul, seems to be one (though not the final,) fulfilment; for he speaks of “false apostles,” “deceitful workers,” the ministers of the devil, “transforming themselves into the apostles of Christ,” (v. 13), and of Satan himself being “transformed into an angel of light.” He therefore appears to be one of the *false Christs* predicted.

Further, remembering that when the “angel of God,”—that is, God himself,—guided the children of Israel through the wilderness, “he went before them by night in a pillar of fire to give them *light*;

^a 1 John i 5.

^b Jam. i. 17.

^c John i. 9.

^d Matt. xxiv. 24.

—that when the angel of the Lord,—identified as the Father,—rolled away the stone from the sepulchre,” his countenance was like *lightning* ;”—and, lastly, that when Jesus was transfigured before the three disciples, “his raiment was white as the *light* ;”—we may conclude, as before, that he whom Satan personated when “transformed into an angel of light,” was Jehovah, who to his people is “AN EVERLASTING LIGHT.”^a

LXIX.

Gal. i. 8. Though we, or an *angel* from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

The Gospel which had been preached, being the “everlasting Gospel,” such an angel as is here described, who should “preach any other,” must necessarily be a created being, and an adversary of truth.

At the important juncture in which the Apostles lived, when the old covenant—“the law of commandments contained in ordinances,”—was vanishing away, and “a better hope” being brought in,^b fresh communications from heaven were made, and angels, as in the days of the fathers, were frequently employed in the unfolding of God’s eternal purposes. But whatever the nature of such communications, they were never opposed to earlier ones ; nor could they be ; for “God is not a man that he should

^a Is. lx. 20.

^b Eph. ii. 15. Heb. vii. 19. viii. 13.

repent," but is "the same yesterday, to-day, and for ever;" and his will, however gradually unfolded, can never be inconsistent with itself.

Many were the times when such messengers visited St. Paul, revealing to him God's will, and directing him in his arduous duties; but invariably, these were either *Jesus*, the angel of the covenant, himself "anointed to preach the Gospel;" or the *Holy Ghost*, by whom "holy men of old were moved to speak."

On his "way to Damascus," it was *Jesus* who arrested him with the question "Why persecutest thou me?" and from being before a "blasphemer and injurious," he became a believer in, and preacher of the faith;—*Jesus* appearing to him for the purpose of making him "a minister and witness" of the things which he then saw, and intimating that he would again appear to him for similar purposes.^a One time, therefore, while "praying in the temple," when he was "in a trance," *Jesus* appeared to him and appointed him to preach to the Gentiles.^b Afterwards, "in the castle," the *Lord* stood by him, and said, "Be of good cheer, Paul; for as thou hast testified of me at Jerusalem, so must thou bear witness of me also at Rome."^c And again, during his tempestuous "voyage," the *angel of God*¹ stood by him, and assured him of the safe arrival of all on board, and that he should yet be "brought before Cæsar."^d

^a Acts xxvi. 16.

^b Acts xxii. 17--21.

^c Acts xxiii. 11.

^d Acts xxvii 24

¹ i.e. the *Lord*. See No. LIV.

Of the *Holy Ghost* he was “forbidden to preach the word in Asia.”^a

At “Corinth” the *Lord* spake to him in “a vision,” encouraging him not to be “afraid,” but to “speak.”^b

At “Troas,” a “*man of Macedonia*” also appeared to him “in a vision,” and stood by him, saying, “Come over and help us,”^{1 c} who seems to be the same divine messenger; no instance occurring throughout Scripture of any mere man so appearing to others.

Such were the “angels” and “spirits” that spake to St. Paul. He had “*visions and revelations of the Lord.*”^d

The Gospel he received “not by man’s preaching, neither was” he “taught it, but by the *revelation of Jesus Christ.*”^e By revelation also, was he commissioned to “preach among the Gentiles the unsearchable riches of Christ,”—a “mystery which in other ages was not made known unto the sons of men,” as it was then “*revealed* unto the holy apostles and prophets by the *Spirit.*”^f For not St. Paul alone, but other apostles and individuals were visited and instructed by the same divine teachers.

As illustrative of this, the cases of Zacharias, Joseph, Mary, the shepherds, before the ministry of our Lord; together with those of Philip, Peter, and

^a Acts xvi. 6.

^d 2 Cor xii. 1.

^b Acts xviii. 9.

^e Gal. i. 12.

^c Acts xvi. 9.

^f Eph. iii. 3--8.

¹ Comp. Judg. v. 23. “Came not to the help of the *Lord.*”

Cornelius, after his ascension, may be mentioned. Also that of Ananias, to whom the *Lord* in a vision spake, and sent him to Paul;^a and of the certain “prophets and teachers,” whom the *Holy Ghost* commanded to separate Barnabas and Saul for their appointed work.^b

In short, it is believed that throughout the Bible, not one instance can be found in which any communication of divine truth has been made to man, by any spiritual beings, *except the Persons of the Trinity*. The Gospel of life and immortality was brought to the world by no inferior agents; but by those who had planned and ratified it before the world began.

Hence the perfect harmony of the whole of the revealed will of God; since it not only originated in, but was delivered to man by Jehovah, from whom “cometh down every good and perfect gift, and with whom is no variableness neither shadow of turning.”

The verse we are now considering implies the possibility of being deceived, even by an “angel from heaven;”—not an “angel of heaven.”

In 1 Kings xxii. 22, we are told of “lying spirits;” and by one of such beings was Eve deceived.

How, then, were the apostles to know whether these spiritual teachers were authorized ambassadors? How distinguish Him who revealed himself in “light from heaven, shining above the brightness of the

^a Acts ix 10, 11.

^b Acts xiii. 1, 2.

sun,"^a from Satan "transformed into an angel of light," and thus personating Jesus himself? The rule was simple. They were not to believe every spirit, but to "try the spirits whether they were of God." To try them by that infallible standard which testifies of Jesus,—“the law and the testimony,”—the word of God; for, “if any speak not according to this word, it is because there is no light in them.”^b By this only rule of faith were all things heard or preached to be tried. When St. Paul was sent to preach the gospel to the Gentiles, this extension of God's favour being till then unknown to the world, the apostle's authority for thus breaking through the middle wall of partition between Jew and Gentile, might justly have been doubted by them, and denied by those to whom pertained the oracles of God, had not these very oracles contained the “hidden mystery.” To these, like his master, he ever appealed; and though before his conversion he had been “exceedingly zealous of the traditions of his fathers,”^c yet, afterwards, when the “light of the glorious gospel of Christ” had shined into his heart, he preached, “saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles.”^d This was the same “everlasting gospel” which had been

^a Acts xxvi. 13.^b Is. viii. 20.^c Gal. i. 14.^d Acts xxvi. 22, 23.

preached before to Abraham; the “covenant” which God made with Abraham, and “his oath unto Isaac,” confirming “the same unto Jacob for a law, and to Israel for an *everlasting covenant*;”^a and the same “everlasting gospel” with which the angel in the Apocalypse is seen flying through heaven to “preach to every nation and people.”^b “And if any man, or an angel from heaven, preach any other gospel let him be accursed.”

The “*sure word of prophecy*” was then, and still is, the only standard by which all preaching must be tried. Nor has it been left to fallible human memory or tradition to hand down to successive generations; but, “*It is written*,” is our safeguard against any other gospel which man or Satan might substitute for it.

St. Paul, in addressing the Corinthians, and through them all Christians to the end of time, fears “lest as the serpent beguiled Eve through his subtilty, so their minds should be corrupted from the simplicity that is in Christ Jesus;”—lest they should be “removed into another gospel, which indeed is not another, but there are some that would pervert the gospel of Christ.”^c

We have advantages which Eve had not. She had not the Scriptures, which were “written for our admonition, upon whom the ends of the world are come;” nor the example of others, to warn her

^a Ps. cv. 9, 10.

^b Rev. xiv. 6.

^c 2 Cor. xi. 3, 4. Gal. i. 6, 7.

against the machinations of that evil spirit, the serpent, who, assuming a prerogative possessed by none but God, dared to absolve her from the punishment denounced against the transgression of God's command; and preached another gospel, "Ye shall not surely die," but "in the days ye eat thereof ye shall be as gods, knowing good and evil." She listened,—and fell!

Nor are *we* secure from his wiles; for "that old serpent, called the devil and Satan, which deceiveth the whole world,"^a still "walketh about seeking whom he may devour." And further, "the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to *seducing spirits* and doctrines of devils."^b "For false prophets and false Christs shall arise, and shall shew signs and wonders to seduce, if it were possible, even the elect."^c Moreover, "that Wicked will be revealed, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth that they might be saved."^d

All these things are written for our learning, and teach us to watch and "put on the whole armour of God," that when these perilous times shall come, we may be prepared, and taking heed unto the more "sure word," we may with this "sword of the Spirit,

Rev. xii. 9.

^b 1 Tim. iv. 1.

^c Mark xiii. 22.

^d 2 Thess. ii. 8, 10.

and the shield of faith," be able to resist the evil one, even when "transformed into an angel of light."

LXX.

Gal. iv. 14. Ye received me as an *angel of God*, even¹ as Christ Jesus.

"Angel of God" being here in apposition with "Christ Jesus," determines St. Paul's idea of the expression. He, like Stephen, evidently considers it applicable to one at least of the Persons of the Trinity,—the second Person.

LXXI.

1 Tim. v. 21. I charge thee before God, and the Lord Jesus Christ, and the *elect angels*.

Since we learn from Scripture that there are created angels who, like man, have sinned; so there may be created angels, who also like man, are "*elect* according to the foreknowledge of God," and kept by the power of him by whom "all things were created that are in heaven, and that are in earth, visible and invisible;" and who "through the blood of his cross" reconciled all things to himself, "whether things in earth or things in heaven."^a

But that in this solemn charge to Timothy, any fallible creature, however high, should be associated with Deity, is inadmissible. The charge in the second

^a 1 Pet. i. 2, 5. Col. i. 16--20.

¹ "Even" is not in the original.

epistle is enforced by the fact, that it is given before Him who will “judge the quick and the dead;”^a when “every one of us shall give an account of himself to God,”—not to *created angels*. In the other charges, “God,”—“the Lord,”—and “Jesus Christ,” only, are named.

May not the words, then, be rendered, “Before God, and the Lord Jesus Christ, and the *excellent* angels?” (a meaning the original will bear,) that is, “the Almighty,” who is “*excellent* in power, and in *judgment, and in plenty of justice.*”^b

LXXII.

Heb. i. 4. Being made so much better than the *angels*, as he hath by inheritance obtained a more excellent name than they.

Ver. 5. For unto which of the *angels* said he at any time, Thou art my Son, this day have I begotten thee? And, I will be to him a Father, and he shall be to me a Son?

V. 6. And again, when he bringeth in the first begotten into the world, he saith, And let all the *angels of God* worship him.

V. 7—9. And of (marg. unto) the *angels* he saith, Who maketh his *angels* spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

V. 13, 14. But to which of the *angels* said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Ch. ii. 2, 3. For if the word spoken by *angels* was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord.

V. 5—9. For unto the *angels* hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the

^a 2 Tim. iv. 1.

^b Job. xxxvii. 23.

Son of Man, that thou visitedst him? Thou madest him a little lower than the *angels*; thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. . . But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the *angels* for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

1 Pet. iii. 22. Who is gone into heaven, and is on the right hand of God; *angels* and authorities and powers being made subject unto him.

These passages, all of which except the last, occur in the same argument, contain three quotations from the Old Testament in which angels are named, and which it is desirable to notice separately.

(1.) Ch. i. 6. "Let all the angels of God worship him."

The margin has two references.

The first is not to the English version, but to the LXX., of Deut. xxxii. 43, where "these identical words occur, . . and there can be no doubt the apostle quoted from thence;" but "nothing answering to this passage is found in the Hebrew."¹

"The LXX. have a remarkable addition prefixed to the beginning of this verse. 'Rejoice, ye heavens, with him, and let all the angels of God worship him. Rejoice. O ye nations, with his people, and let all the sons of God be strong in him.'"¹

Since then the first marginal reference is to a "remarkable addition" in the LXX., "nothing answering to which occurs in the Hebrew," so neither

¹ Journ. Sac. Lit. Jan. 1852. P. 278.

² Quoted from a Bible with annotations, printed in Birmingham, 1788. On Deut. xxxii. 43.

does it, or any thing answering to it, occur in the English translation of the verse, which is from the Hebrew, not from the LXX. Nor does it appear whence the latter obtained it.

The second reference is to Ps. xcvi. 7. But neither here do we find the identical words, nor in any other part of the English Old Testament. In this verse of the psalm, however, an order of beings—"gods"—is enjoined to the same duty as the "angels" of Heb. i. 6. "Worship him all ye gods." But from the general scope of the passage in the psalm, these "gods"—a term frequently used for sinful beings, as will be hereafter shewn,¹—who are to worship Him before whom "every knee shall bow," do not appear to be the "angels" of Heb. i. 6.

Neither reference, therefore, enables us to learn who these angels are. They are, however, "angels of God;" a phrase which in all other instances we have found to signify the *uncreated* angels.

(2.) v. 7. "Who maketh his angels spirits, and his ministers a flame of fire."

This verse, quoted almost verbatim from Ps. civ. 4, being further noticed elsewhere,² we need here only observe, that these "angels," "spirits," or "ministers," which evidently are also the "angels" and "ministering spirits" of v. 13, 14, "sent forth to minister for them who shall be heirs of salvation," appear to be the "angels" who "ministered" to

¹ See Part III.

² See Part II.

Christ, the captain of our salvation,¹ as also the “angels” of Ps. xci. 11, 12, who have “charge” over God’s heritage. “He shall give his angels charge over thee, to keep thee in all thy ways, They shall bear thee up in their hands, lest at any time thou dash thy foot against a stone.”²

The Scriptures contain many examples of special deliverances and providences experienced by God’s people in times of danger or want; but in each case, he who ministered to the needs of these heirs of salvation, seems to have been, even where termed an angel, He who is “nigh unto all that call upon him,” and gives “to all their meet in due season;” He who keepeth Israel, “and will not suffer his foot to be moved:” “The LORD is his name.”^a

(3). Ch. ii. 6, 8. “What is man that Thou art mindful of him, or the son of man that Thou visitest him? Thou hast made him a little lower than the angels.”

In Ps. viii. 4, 5, whence this is quoted, again the usual word for “angel,” though in the LXX. is not in the Hebrew.

The following is from Memoirs of the Rev. — Barrs, a Hebrew scholar, who evidently, however, did not attach the significance to the English word “angel,” which in many places seems to belong to it. “Why the translators should say ‘Thou hast

^a Ps. cxxi. 3, 4. cxlv. 15, 18. Jer. xxxiii. 2.

¹ See No. XLVII.

² See No. XXVI.

made him a little lower than the angels,' I know not. The Hebrew is אֱלֹהִים—sworn covenanters—usually rendered “God.” It sometimes means the objects of heathen worship, but never the intelligent angels, that I know of. Jesus, of whom the Psalm speaks in reality, as is clear from Heb. ii. 6—9, was made lower than the Aleim when he became man; that is, was brought into subjection to them; for so the Hebrew expression means. But how he was brought into subjection to the angels, is not easy to be shewn.”¹

The Rev. Mr. Barrs, therefore, understands by “the angels” of this verse, the *sworn covenanters*—that is, *God*.

Another of the above passages also requires separate notice; for though not, like the three just referred to, a quotation from, it contains an allusion to, the Old Testament.

Ch. ii. 2, 3. “If the word *spoken by angels* was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord.”

This is obviously an allusion to the solemn event of the delivery of the law at Sinai, which our fathers received “by the disposition” (or decree) “of angels.”^a But He who spake the word there

^a Acts vii. 53.

¹ Thus by angels he evidently understands created beings only.

was the “*Lord God*,” and no intermediate beings ; as appears not only from the remarks in No. LVIII., but from the following passages : “ These words the *Lord spake* unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice.”^a “ And *God spake* all these words, saying, I am the *Lord God*,”^b etc.

The same is also subsequently implied in this epistle, “ Whose *voice* then shook the earth, but now hath He promised, saying, Yet once more I shake not the earth only, but also heaven.”

Moreover, the angel who spake to Moses at mount Sinai was the same who spake to him at the bush, when he called himself the “ Lord God.”^c

Hence, the “ angels ” of this passage must have been the “ Lord God ; ” though, consequently, the contrast suggested in it seems not very clear.

The New Testament being equally inspired with the Old, its expositions are of equal authority with the passages adduced, or referred to ; and its quotations accord with the originals, even when not verbally identical. Variations, then, such as we have noticed, are not contradictions or anomalies ; and as these passages agree with others which term the same being “ angel ” and “ God,” the whole argument must refer to uncreated angels ; and the First and Second Persons, being separately mentioned

^a Deut. v. 22.

^b Exod. xx. 1, 2.

^c Comp. Acts vii. 35, 38.

from these “angels of God,” this title, though in the plural form, must signify the Third Person.¹

It may be objected, that though in these passages the Son is said to be made “lower than the angels for the suffering of death,” it is also stated that he was “made *much better* than they;”—that he had a “*more excellent name*” than they;—that he was “*anointed with the oil of gladness above*” them,—“*his fellows* ;”²—that they are made “*subject* unto him;”—that these are to “*worship* him;”—and are also his “*ministers* ;”—and that the Son, being thus in various ways superior to these “angels,” or “ministering spirits,” they cannot be that eternal uncreate Spirit, who is equal and one with the Father and the Son.

But it must be remembered, that the Three who are One, and co-equal and co-eternal in the divine essence, have each a distinct personality. And that in this, as regards the first two Persons, an order of priority exists,—the Second being subordinate to the First,—is proved by the names “Father” and “Son;”—as also by that of “heir” applied to the latter, and his sitting not in the chief place, but at the “right hand” of the Father. By parity of reasoning, therefore, the same may be inferred of the Holy Ghost; that is, that He is subordinate to the

¹ See No. LXIII. It is singular that the writer of this Epistle here so uses the word, “angels,” as to exclude both the first and second persons; though in other Scriptures it unquestionably is applied to the latter,—as in Malachi, “the messenger,” *i.e.* the *angel* “of the covenant;” and it seems also sometimes to be applied to the former.

² The “fellows” of v. 9, are evidently the “angels” of the other verses.

first two. And, agreeing with this, we find, that as the Son was *sent* by the Father, for “He came not to do his own will but the will of him that *sent* him :”—and the words that he spake, he *spake not of himself*, but the Father which sent him gave him a *commandment* what he should say and what he should speak ;”^a—so the Holy Ghost was *sent* by both the Father and the Son. “The Comforter whom the Father will *send* in my name.” “The Comforter, who is the Holy Ghost, whom *I* will *send* from the Father,”^b and who also *speaks not of himself*, but “whatsoever he shall hear, that shall he speak.”^c

And it will be seen that in the particulars pointed out, the Son is superior to these “angels ;” or rather these “angels” are subordinate to the Son, only as the Son is subordinate to the Father.

He is made “*much better*” than the angels. It is not only stated here, in what respect he is made “much better” than they,—namely, that he hath “by *inheritance* obtained a *more excellent name* than they ; but proofs are adduced from the very *name* and *circumstances* which denote *his* subordination to the *Father*. “For to which of the angels said he at any time, Thou art my beloved *Son*—this day have I begotten thee” ?—or, “I will be to him a Father, and he shall be to me a *Son* :”—or, “Sit thou on *my right hand*.”

^a John vi. 38. xii. 49.

^b John xiv. 26. xv. 26.

^c John xvi. 13.

He is the “First begotten,” and appointed the “*heir* ;” —the inheritance being the right of the “first born,¹—wherefore also, his seat “at the right hand” of the Father. There is no hint that He by whom “all things,” both in heaven and earth, “were made that *are made*,” was *their* Maker, or they *his* creatures ;—a point which, considering its importance to the argument had it been true, seems by its omission sufficiently disproved, and the evidence simply establishes what is so clearly stated in ver. 4, namely, that Christ is “made so much,”—only “so much better” than the angels, *as*² (or by how much,) “he hath by *inheritance*,” (as “*heir*,”) “obtained a more excellent name than they ;” and that as “*Son*,” and as “*heir*,” he sits “at the right hand of the Majesty on high.”

The angels are to “*worship* him.” “Again, when he bringeth in” (marg., when he bringeth again) “the First-begotten into the world he saith, And let all the angels of God worship him.” But if kneeling, falling down, and praying before the “Lord our Maker,” be worship, the “First begotten,” when in the world worshipped the Father. “He *knelt* down and *prayed*, saying, Father,” etc. “He *fell on his face*, and being in an agony, *prayed* more earnestly, O my Father,” etc.^a

The angels are made “*subject* unto him.” And

^a Matt. xxvi. 39. Luke xxii. 41—44.

¹ See Deut. xxi. 15--17.

² Τοσούτω . . ὅσα.

so we read of the Son.—“When all things shall be subdued unto him,” (the Father,) “then shall the Son himself be *subject* unto him who put all things under him.”^a

These “angels” or “ministering spirits” are “his *ministers*,” “sent forth to *minister* for them who shall be heirs of salvation.” So Christ was a “*minister*,” sent forth from the Father, and “came not to be ministered unto, but to *minister*” to the heirs of salvation.^b And both they and He ministered out of their *own resources*; as the Greek word denotes.¹

Lastly, Christ is “anointed with the oil of gladness *above his fellows*” or partners,—“partaking of the same nature seems to be the meaning of the expression.”² But who are “his fellows”? Who are the “fellows” of him to whom the Father says, “Thy throne, O *God* is for ever and ever,” and who is expressly called by Jehovah, *My fellow*. “The *man that is my fellow saith the LORD OF HOSTS*.”^c Surely no created beings!

Indeed to exalt him, and give him an excellent name, and to “anoint him with the oil of gladness” above any, even the highest of his creatures, were no

^a 1 Cor. xv. 28.

^b Heb. viii. 2. Matt xx. 28.

^c Zech. xiii. 7.

¹ Observe that the Greek word for “minister” and “ministering” are the same in Heb. i. 7, 14; viii. 2; λειτουργος, λειτουργια, sub. and adj., signifying one who acts in a public capacity, and defrays the expenses at his own cost. The verb however, in Matt. xx. 28, is διακνειν, literally, “to bustle through the dust,” and thence to attend, as a running footman, on the wants of a master or guest. See Bloomfield’s Gr. Test. Lex.—but the two words are united in Heb. i. 14—λειτουργικα πνευματα εις διακονιαν αποστελλομενα. These angels therefore minister out of their own resources.

² Scott’s Com.

exaltation to him who “in the beginning . . . was with God,”^a the Son of the Highest from all eternity. But to “exalt” and “anoint him with the oil of gladness above his fellows,” or “partners” with him and the Father in the Divine essence were truly to crown him with glory and honour.

Yet though thus crowned and exalted above these “angels,” the position he occupies is still second to that of the Father; “Sit on my right hand till I make thine enemies thy footstool.”

Nor though the “Son of God” is also the “Son of Man,” are these things denoting his subordination to the Father, predicated merely, or chiefly of his humanity.

True, that he might “taste death for every man,” he was “made in the likeness of men;” and “being found in fashion as a man, humbled himself and became obedient” unto death, giving his life a ransom for many;” “wherefore God hath highly exalted him, and given him a name above every name.”^b Yet it was not the mere natural man that was thus “obedient” and thus “suffered;” for none such “can redeem his brother, or give to God a ransom for him.”^c But the man who “in the days of his flesh” suffered death, was that “second man, the *Lord from heaven*,” Emmanuel, “*God with us*,” “manifest,” yet veiled, in flesh. They “crucified the LORD OF GLORY.”^d

^a John i. 1.

^b Matt. xx. 28. Phil. ii. 5--7.

^c Ps. xlix. 7.

^d Heb. v. 7. 1 Tim. iii. 16. 1 Cor. ii. 8.

And though our Saviour is “perfect man,” as well as “perfect God,” and throughout the New Testament is called “Son of man”—literally, “Son of the man,” with only four exceptions,¹—yet, except that he was “subject to his parents,” the Evangelists record but little from his birth and circumcision at eight days old,—when as the son of man he was named “Jesus,” as the angel Gabriel had commanded,—until his baptism at thirty years of age;^a when the Spirit descending upon him, and the voice from heaven proclaiming “This is my beloved Son,” John bare record that he was the “*Son of God.*”^b

Until then, this “Son of Man” entered not on the object of his mission in the flesh; but from this time, nearly all that is recorded of this “very man” and “very God,” seems to be the record of him *as the “Son of God.”*

The objections, therefore, appear groundless; the passages in Hebrews containing no disproof that these “angels” are that Spirit who is equal and one with the Father and the Son, further than such as might equally be adduced from other Scriptures, with respect to the Son; who nevertheless, though he declared, “My Father is greater than I,”^c yet He not only “thought it not robbery to be *equal* with God,”^d but also averred, “I and my Father are *one.*”^e

^a Luke iii. 21—23.

^b John i. 32—34.

^c John xiv. 28.

^d Phil ii. 6.

^e John x. 30.

¹ Heb. ii. 6.

John v. 27.

Rev. i. 13. xiv. 14.

One other passage forming a continuation of the contrast between “angels” and the Son still requires notice.

“Unto the angels hath he not put in subjection the world to come.”

He who made the worlds, “the heavens, the earth, and all the hosts of them,” seems to have allotted particular provinces, not only to the angels who sinned and left their first estate, but to all intelligencies. Thus, “*the heaven, even the heavens, are the Lord’s; but the earth hath he given to the children of men.*”^a But the first man Adam, through sin having forfeited his inheritance, it was usurped by the devil, who thus became the “*prince*” and “*god of this world.*”^b And under his dominion it might ever have remained, had not Jehovah preserved in it a chosen generation, until that seed should come who would “bruise the serpent’s head,” and *redeem* the world “out of the hand of the *wicked.*”^c

During the Old Testament dispensations, those “angels” who at Sinai spake that word which was “steadfast,” and who being mentioned in the same argument appear to be the “angels” of this verse, came down ever and anon to defend and preserve this generation from injury or contamination from the rest of the world.

To these “angels,” therefore, the world appears to have been in subjection, so far as the chosen gene-

^a Ps. cxv. 16.

^b John xiv. 30. 2 Cor. iv. 4

^c Jer. xv. 21.

ration required their interference; the rest of mankind still remaining under the dominion of Satan, “the god of this world.” But the earth having been given to *man alone*,^a to man will it be hereafter subject. For when the “*second man*,” whose right it is as our *kinsman* and elder brother to redeem the lapsed inheritance, shall come, he shall cast out the usurper, and restore the dominion.

To the *first man Adam* was given “*dominion*” only “over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the *earth*.”^b But to the *second man*, the “*Lord from heaven*,” the appointed “*heir*” of *all* things, “*all* power is given *in heaven and in earth* ;”^c and all things are put in *subjection* under his feet. And though we see not yet all things put under him,—for his “kingdom is not of this world,”^d—yet “in the world to come,” whereof the Apostle speaks,^e he will “take to him his great power and reign ;” “the kingdoms of this world will become the kingdoms of our Lord and of his Christ,” and he will reign upon the Holy hill of Zion, “destroying them that destroy the earth,” until he hath put all enemies under his feet,—the last enemy that shall be destroyed being death.^f

And then, when the end cometh, and he “shall have put down all rule and all authority and power,” “and all things shall be subdued unto him,” then

^a Job xv. 19.

^b Gen. i. 26, 28.

^c Matt. xxviii. 18.

^d John xviii. 36.

^e See v, 5.

^f Rev. xi. 15, 17, 18. 1 Cor. xv. 25, 26.

shall he deliver “up the kingdom to God, even the Father,” and “the Son also himself shall be subject unto him that put all things under him, that God may be all in all.”^a

LXXIII.

Heb. ii. 16. Verily he took not on him the nature of *angels*.

The first, and part of the second chapter of the Epistle whence this and the verses considered in the preceding Number are extracted, prove the *divinity* of our Saviour, and his superiority to the angels; that he is “better” than they—the “brightness” of his Father’s “glory, and the express image of his person”—the “*Lord* who in the beginning laid the foundation of the earth”—the “*God*” whose “throne is from everlasting to everlasting”—“VERY GOD.” The latter part of the second chapter proves his *humanity*, and consequent inferiority to the angels;—that he was made a “little lower” than (marg. “a little while inferior to”) the angels;—that “forasmuch as the children are partakers of flesh and blood, he likewise took part of the same;”—was subject to suffering and death, and in all things made like unto his brethren—“VERY MAN.”¹ And this, that he, our federal head, the captain of our salvation, our merciful and faithful High Priest, “might *die* for the sins of the people,”^b

^a 1 Cor. xv. 24, 28.

^b John xi. 50.

¹ Art. II.

Wherefore “verily he took not on him the nature of angels;” for angels cannot die, as is plain not only from v. 9,—“He was made lower than the angels” for the “*suffering of death* ;”—but also from Luke xx, 36, “Neither can they *die* any more, *for they are equal unto the angels.*”

Hence we see that the term “angel,” is expressive, not of the mere office of a messenger, but of the *immortal nature* of the being so termed.

When therefore the Eternal Son of God, laying “aside the glory” he had with his Father “before the world was,”^a came into the world to atone for sin by the sacrifice of himself, and to “destroy him that had the power of death, that is the devil,” the nature he took on him, the body “prepared” for him, and in which he came to do the will of his Father,^b was not that of an angel,—immortal,—“verily, he took not on him the nature of angels;” but “as the children are partakers of flesh and blood, he likewise took part of the same;”—he took on him their suffering, dying nature, and was “made in the likeness of men.” “He took on him the form of a servant,” and dwelt among us;—not as an angel;—but as the seed of Abraham, in whom all the nations of the earth should be blessed,—that “seed” of the woman who was to “bruise the serpent’s head,” “and being found in fashion as a man, he became obedient unto *death*, even the death of the cross.”

^a John xvii. 5.

^b Heb. x. 5. Ps. xl. 7, 8.

It may here be observed, that immortality being inseparable from the existence of angels,—a constituent of their nature,—the word “angel” seems primarily and specially applicable to the *everliving* Jehovah, “who only hath immortality.” And secondarily, to those, whether heavenly beings, or human in their resurrection state, who having been “reconciled to God through the blood of the cross,”^a—are made partakers of the Divine nature; in other words, “who have a right to the tree of life” “which is in the midst of the Paradise of God;” and who by eating of it “*live for ever.*”^b

That it is applied to others, and especially to the devil’s angels, who, being the enemies of Christ, are to be destroyed, may arise, as we have seen, from the change which time occasionally produces in the meaning of a word. Or, if the word “angel” is, as it is said to be, equivalent to one of Persian etymology,—“*atish dadah*,” signifying “*fire born*,”—it denotes a being imperishable in fire, as being their own element; and is therefore applicable also to those who will be “punished with *everlasting* destruction from the presence of the Lord;”^c—those who with the “devil and his angels,” “will be cast into the lake of *fire*,” “which is the second death,” “where their worm *dieth not*, and the fire is not quenched;” and “the smoke of whose torments ascendeth up *for ever and ever.*”^d

^a Col. i. 16, 20.

^b Gen. iii. 22, 24. Rev. ii. 7. xxii. 14.

^c 2 Thes. i. 9.

^d Is, lxvi. 24. Mark ix. 48. Rev. xiv. 11.

To these latter angels, the Old Testament term “gods” seems applied, and perhaps is more appropriate; since of those who are called “gods” it is said, “Ye shall die like men.”^{a 1}

LXXIV.

Heb. xiii. 2. Be not forgetful to entertain strangers: for thereby some have entertained *angels* unawares.

In the Scriptures several instances of hospitality are recorded in which angels were the guests; but in every instance they proved to be “angels of the Lord;” in other words,—God himself.

Jehovah appeared to Abraham as he sat at the tent door. And Abraham ran to meet the “three men,—” as they are here called,—and bowing himself to the ground, invited them to rest under the tree. And he fetched a “morsel of bread,” and a “calf tender and good, and took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.”^{b 2}

While one of these three remained talking with Abraham, the other two,—the two “angels” of chap. xix. 1,—turned towards Sodom, and visited his nephew Lot, who also invited them into his house, “made them a feast, and did bake unleavened bread, and they did eat.”^c

Gideon and Manoah, to each of whom an “angel

^a Ps. lxxxii. 7.

^b Gen. xviii. 1--8.

^c Gen. xix. 1--3.

¹ See Part III.

² See Appendix A.

of the Lord" appeared, also proposed to make ready a kid for them, in the same spirit of hospitality towards "strangers," though not aware until after their departure that they were angels of God.^a

The two disciples, on their way to Emmaus, being joined by the "stranger," as they supposed him to be, invited him to abide with them, and he went in to tarry with them; and as he "sat at meat with them, he took bread and blessed it, and brake, and gave it unto them. And their eyes were opened and they knew him," that he was the *Lord*, and like "the angel of the Lord" who departed out of the sight of Gideon, so Jesus "vanished out of their sight."^b

Thus, all these entertained as "strangers," appear to have been JEHOVAH. Nor can any instance, it is believed, be adduced of *created* angels having been so "entertained" by man.

LXXV.

Matt. xxvi. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than *twelve legions of angels*?

Heb. xii. 22. But ye are come unto Mount Sion, . . and to an *innumerable company of angels*.

Rev. v. 11. I heard the voice of *many angels* round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

Ch. vii. 11. And *all the angels* stood round about the throne, and about the elders and the four beasts.

In these passages the term "angel" appears to

^a Judg. vi. 19, &c. xiii. 3, &c. ^b Judg. vi. 21. Luke xxiv. 13, 19, &c.

be used in its secondary and larger sense already noticed, and applied to those heavenly multitudes occasionally spoken of, though never called “angels” in the Old Testament.

LXXVI.

2 Pet. ii. 11. Whereas *angels*, which are greater in power and might, bring not railing accusation against them before the Lord.

On comparing this verse and its context with the parallel passage in Jude 9, it will be seen that “Michael the archangel” is one of these angels. Both apostles allude to *Sodom* and *Gomorrah*;—both speak either of “*angels that sinned*,” or that “*left their own estate*” and habitation, being *reserved in chains and darkness unto judgment*;—both also, of those who “*despise dominion*”¹ “*speak evil of dignities*,” and of things that they *know not*, and understand not, etc.—and both of those who bring not “*railing accusation*,” but in the one case, they are called “angels,” in the other it is “Michael the archangel.” He therefore appears to be one of these angels.

They who “despise dominion” “are not afraid to speak evil of dignities,”—(probably the “angels that sinned,” of v. 4);—whereas these “angels,” which are greater in power and might, bring not railing accusation against them; or, as St. Jude, speaking

¹ See marg. 2 Pet. ii. 10.

of Michael, expresses it, “*durst* not bring” a railing accusation against Satan.¹

If then, Michael be one of these angels, and (as will be shewn hereafter,) one of the Persons of the Trinity, the uncreated angels must here be understood.

Power and might, though frequently mentioned separately with reference to created beings, whether “men,” or “gods,”—the latter, indeed, being repeatedly designated as “the mighty,” “God standeth in the congregation of the *mighty*, he judgeth among the *gods*;^a—yet more frequently, and especially where named together, they seem to point out the Omnipotent. “Who is the King of Glory?” “The Lord *strong* and *mighty*.” He is exalted in his “own *strength* ;” for “*power* belongeth unto God.”^b

LXXVII.

1 Cor. vi. 3. Know ye not that we shall judge *angels*?

2 Pet. ii. 4. For if God spared not the *angels that sinned*, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

Jude 6. The *angels which kept not their first estate*, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

The “angels that sinned” of 2 Peter belong to the same class as those who “kept not their first estate” of Jude, both being reserved in *chains of darkness*

^a Ps. lxxxii. 1.

^b Ps. xxiv. 8. xxi. 13. lxii. 11.

¹ In St. Jude the Greek verb for “durst not,” is *τολμαω*, to bring or persuade oneself to do a thing; and does not necessarily imply anything more than a *self-imposed restraint*; whereas in 1 Pet. ii. 10, for “do not fear,” it is *τρεμω*, to fear, tremble.

These parallel passages are the only places wherein this expression, “*dignities*” (*δοξα*) occurs, as relating to angels that sinned.

unto the day of *judgment*, which identifies them also with the angels who will be *judged* of the first passage. They also appear to be the beings spoken of as “spirits in prison.”^a

These will be further noticed in Part III.

LXXVIII.

1 Cor. xi. 10. For this cause ought the woman to have power on her head because of the *angels*.

This verse occurs in a passage containing various regulations for those who meet in public worship. When so assembled, the man being the “image and glory of God,” must appear with his head *uncovered*, but the woman *covered* (“ought to have power,” marg. “a covering” “on her head,”) in token of her inferiority; and this because of the *angels*, that is, *God*: as the question in v. 13 plainly shews. “Judge in yourselves: is it comely that a woman pray to *God uncovered*?”

In the fifth chapter of Ecclesiastes, also containing rules for conduct at the house of God, it has been shewn that the words “angel” and “God” are there alike used of the same Supreme Being.¹

LXXIX.

1 Cor. iv. 9. We are made a spectacle unto the world, and to *angels*, and to men.

Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshipping of *angels*.

These are confessedly obscure passages. Probably, the fact stated in the first passage may be the

^a 1 Pet. iii. 19.

¹ See No. XXX.

same as that referred to in Eph. iii. 10, the “angels” to whom the apostles were “made a spectacle,” being the “*principalities and powers*” in the heavenlies,¹ unto whom “might be known by the Church the manifold wisdom of God.” Or it may refer to that *highest* order of heavenly intelligencies; those “angels” in whose “presence” there is “joy over one sinner that repenteth.”²

On examining the original of the second passage, it appears that the words “voluntary humility and worshipping of angels,” refer not to the *beguiled*, but to the *beguiler*. “Let no one being a volunteer³ in humility and in worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind beguile you of your reward,” would thus seem to be the more correct rendering.

These angels therefore may be the “principalities and powers,” (“*Satan and his angels*,” Marg. of Beza’s version,) spoiled and triumphed over by Him who is the “head of all principality and power.”^{a 4}

a V. 10. 15.

¹ ἐν τοῖς ἐπουρανίοις.

² See No. LXIII.

³ Θελων, exercising his own will, “will”-ing from Θελω, to will. Compare v. 23, wherein “will-worship and humility” are again adverted to.

⁴ We find from the Epistle to the Ephesians, that the heavenly *places* mentioned therein five times, are inhabited by both good and evil beings, including principalities, powers, etc., so frequently mentioned in the New Testament.

Christ when raised from the dead was set at the right hand of God *in the heavenlies*. Eph. i. 20.

The believer who is quickened from the death of sin, is raised up, and in Christ Jesus is made to sit together with him *in the heavenlies*. Ch. ii. 6.

He is also in Christ Jesus blessed with all spiritual blessings *in the heavenlies*. Ch. i. 3.

To the principalities, and powers *in the heavenlies*, is known by the Church the manifold wisdom of God. Ch. iii. 10.

“We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits *in the heavenlies*.” Ch. vi. 12.

LXXX.

MICHAEL AND GABRIEL.

MICHAEL.

Jude 9. *Michael the Archangel*, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

It has been shewn that in Zech. iii, the “Lord” of v. 2, is the “angel” of v. 3;¹ and since some circumstances recorded there agree with those mentioned here by St. Jude, and these being the only passages where the sentence, “The Lord rebuke thee,”—which in each instance is addressed to *Satan*,—is found, it is generally supposed that the same event is alluded to in both; though in the one case, “the Lord”—in the other, the “*archangel*” said, “The Lord rebuke thee.” If so, “Michael the archangel,” is “the Lord.”

But there are other independent grounds for coming to the same conclusion.

Michael is the “*Archangel*,” that is, the *chief* angel. And if any of the Persons of the Trinity are ever called angels, as we have seen they repeatedly are, then the title, “*Archangel*,” can be applied to none but to one of these; for no *created* angel, however high, can be *arch*-angel, *chief* above *them*!

Again, in Dan. xii. 1, Michael, though not there called an “angel,” is mentioned as “*the Great Prince*,” and as *standing up for*, or defending “the

¹ See No. XXXVI.

children of thy people," (the Hebrews.) But these are the title and offices of Christ, who is exalted to be a "*Prince*," and a "Saviour," and who is the "*captain* of their salvation;" the "*leader*, and commander" of his people.^a Michael also signifies "Who is *like* to God," and Christ is the "express *image*" of his Father's person.

In Rev. xii. 7, also, Michael is again represented as the captain, or head of a host in heaven; and also as contending with "that old serpent called the devil and Satan." "There was war in heaven: *Michael* and his angels fought against the *dragon*; and the dragon fought and his angels, and" it is added "prevailed not; neither was their place found any more in heaven." But is not he who is here called "Michael," "the *Lamb*" of ch. xvii. 8—14, by whom "the kings of the earth," and "the beast out of the bottomless pit," will likewise be overcome? and who, as described in ch. xix. followed by the armies in heaven, "in righteousness doth judge and make war?" By whom also "the beast and the kings of the earth" gathering together to make war against him are overcome;—taken, and "cast alive into a lake of fire?"^b

Now, these events are, it is said in ch. iv. 1, "things which must be *hereafter*," or as Daniel expresses it, "at the *time of the end*."

Daniel also describes a vision in which a little

^a Acts v. 31. Heb. ii. 10 Is. lv. 4.

^b V. 11, 20.

horn “waxed great,” and “magnified himself even to” (Marg. ‘against,’) “the prince of the host;”^a a vision which by Gabriel is said to refer to this same time. “At the *time of the end* shall be the vision;” and which little horn is interpreted as “a *king of fierce countenance*, and understanding dark sentences,” who shall “cause craft to prosper in his hand, and shall magnify himself in his heart,” and “shall also *stand up against the Prince of princes* :” yet shall he also be overcome and conquered;—“broken without hand.”^b Very similar is this, to that “*man of sin, the son of perdition*,” yet to be revealed before the day of Christ; “whose coming is after the working of Satan with all power and signs and lying wonders;” “who opposeth and exalteth himself above all that is called God;” but who also will be destroyed “without hand;” for the *Lord* will “consume him with the spirit of his mouth, and destroy him with the brightness of his *coming*.”^c

Again : From Dan. xii. 1, we find it is at the same time of the end,—“in the latter days,”—that Michael will “stand up for the children of his” (Daniel’s) “people, and they shall be delivered;” the *king* that “shall exalt and magnify himself above every god, and speak marvellous things against the God of gods, and prosper,” being also overcome,—“he shall come to his end.”^d

^a Ch. viii. 9—11

^b V. 17--25.

^c 2 Thess. ii. 2--9.

^d Dan. xi 36, 45.

Now this “Michael,” the deliverer of the people, and consequently the conqueror of their enemies, is here, in Dan. xii. 1, called “the great Prince,” while in ch. ix. 25, “*Messiah*” is called “the Prince.” And who may fitly be styled *the great Prince*, if not “MESSIAH,” “the PRINCE OF PRINCES ?”^a

Michael is again mentioned in Dan. x., as co-operating with another in his fight with the prince of Persia, and is there called “one,” (marg. the *first*,) “of the chief princes”—“Michael, one of the chief princes, came to help me.” “Now will I return to fight with the prince of Persia, and there is none that holdeth with me in these things but *Michael your prince*.”^b

In the five passages above noticed,¹ where alone the name “Michael” occurs, he is represented as engaged in *warfare* in behalf of God’s people; but though not mentioned by this name elsewhere, yet from these various passages it seems clear that this great warrior and champion, who *stands up* for Daniel’s people (the Jews) and who *contends with the devil*; against whom he also *war*s in heaven,—is he by whom the beast out of the bottomless pit, and kings making war against him will be “overcome,” or destroyed;—that is, that “the archangel, “Michael,” the great chief, or first prince, is also “Messiah,” the “Prince of princes,” the Lord

^a Dan. viii. 25.

^b V. 13, 20, 21.

¹ Dan. x. 13;—V. 21;—xii. 1;—Jude 9;—Rev. xii. 7.

Jesus Christ; even he who appeared to Joshua as “Captain” (marg. “*prince*”) “of the host of the Lord;” and who “will render vengeance to his adversaries,” but will be merciful unto his land and to his people,^a and his name is called “THE WORD OF GOD, KING OF KINGS, and LORD OF LORDS.”^b

It is not here meant, that in all the above prophetic passages the same events, or the same enemies are alluded to; or that they will be fulfilled at precisely the same moment; but that *Michael*, the great warrior “chief” and “Prince,” spoken of in all, is the LORD OF HOSTS, whose right hand and holy arm will get the victory, when He cometh to judge the earth. To him “belongeth vengeance and recompence;” “for the *Lord* shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and that there is none shut up or left;”^c even He who “saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his fury it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation on his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds he will repay; fury to his adversaries, recompence to his enemies; to the isles he will repay recompence.” “FOR THE LORD IS A MAN OF WAR.”^d

^a Deut. xxxii. 43.

^b Rev. xix. 13, 16.

^c Deut. xxxii. 35, 36.

^d Is. lix. 16, 18. Exod. xv. 3.

GABRIEL.

The passages in Luke, where Gabriel is called an “angel,” have already been considered; but, as in Daniel, he seems mentioned in close connection with Michael,—this is a fitting place for some additional observations respecting him.¹

Excepting in Luke, the name “Gabriel” occurs only in Dan. viii. 16, and ix. 21, where it is applied to a “man,” or “as the appearance of a man,” who is evidently a spiritual being; and who being called Gabriel, is no doubt the “angel Gabriel” of Luke.

The last six chapters of the prophet Daniel contain an account of four visions that appeared to him at intervals, chiefly during the period a history of which is given in the first six, and in each vision appears an *interpreter*.

Of the interpreter of the first vision little is said. He is described only as “one of them that *stood* by,”^a words appearing perhaps not very important until coupled with what *Gabriel* says of himself in Luke i. 19. “I am Gabriel that *stand* in the presence of God;” and being part of that Scripture, all of which is given by inspiration of God, they must be allowed their due weight here.

In the second and third visions, the name of the interpreter is given—“Gabriel,” or, “the man Gabriel;”^b—but his person is not described.

^a Dan vii. 16.^b Dan. viii. 16. ix. 21.¹ See No. XLIII.

In the last “great vision” also, the interpreter is a “certain *man*,” unnamed, indeed, but whose appearance is fully described;^a and on comparing this description with that of the “one like the Son of man” in Rev. i., there can be little doubt that this interpreter is the Almighty; and from the similarity of the interviews, and other circumstances recorded by Daniel, as little doubt, that though appearing to be the Almighty in this last vision, and called “Gabriel” in the two preceding, yet that the interpreter is the same in all these last three visions, as probably he is in the first also.

In the annexed Table will be found the two descriptions from Dan. x. and Rev. i., and the parallels from the last three visions of Daniel; thus giving the whole at one view.

REV. i. 10—17.

I heard behind me a *great voice*, as of a trumpet, saying, I am Alpha and Omega, the first and the last. . . And I turned to see the voice that spake with me. And being turned, I saw one like unto the Son of *man*, clothed with a garment down to the foot, and *girt* about the paps with a *golden girdle*. His head and his hairs were white like wool, as white as snow; and his *eyes* were as a *flame of fire*; and his *feet* like unto *fine brass*, as if they burned in a furnace, and his *voice* as the sound of many waters. . . And when I saw him I *fell* at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last.

FOURTH VISION.

Dan. x.

V. 5, 6. I lifted up mine eyes, and behold, a certain *man* clothed in linen, whose loins were *girded* with *fine gold* of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his *eyes* as *lamps of fire*; and his arms, and his *feet* like in colour to *polished brass*, and the *voice* of his words like the voice of a multitude.

^a Dan. x. 5, 6.

SECOND VISION.

Dan. viii.

V. 15. There stood before me as the appearance of a *man*.

When I had seen the vision.

V. 18. Now as he was speaking unto me, I was in a *deep sleep on my face toward the ground*.

V. 18. But he *touched me and set me upright*.

V. 17. He said unto me, *Understand, O Son of Man*.

V. 17. And when he came I was *afraid and fell upon my face*.

V. 15. And when I sought for the meaning, I heard a man's voice which said, *Gabriel, make this man to understand the vision*.

THIRD VISION.

Dan. ix.

V. 21. The *man Gabriel*.

Whom I had seen in the vision at the beginning.

V. 21. *Touched me*.

V. 22, 23. And he informed me, and talked with me, and said, O Daniel, *understand the matter; for thou art greatly beloved*.

V. 20, 21. While I was speaking and praying, and confessing my sins, yea, while I was speaking in prayer, the *man Gabriel being caused to fly swiftly, touched me, and said, At the beginning of thy supplications, the commandment came forth, and I am come to shew thee*.

FOURTH VISION, *con.*

Dan. x.

V. 7. I alone saw the vision.

V. 9. When I had heard the voice of his words, then was I in a *deep sleep, and my face toward the ground*.

V. 10, 11. And behold an hand *touched me, which set me on my knees, and upon the palms of my hands, and said, Stand upright; and I stood*.

V. 11. And he said unto me, O Daniel, a man greatly beloved, *understand the words that I speak unto thee*.

And when he had spoken I stood *trembling*. V. 15. I *set my face toward the ground*.

V. 12. From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words; for unto thee *am I now sent*.

SECOND VISION, *con.*

Dan. viii.

V. 17, 19. So he came near and said, Behold, *I will make thee know* what shall be in the *last end* of the indignation.

V. 26. Wherefore, *shut thou up the vision, for it shall be for many days.*

THIRD VISION, *con.*

Dan. ix.

V. 22, 23. *I am come to give thee skill and understanding; and I am come to shew thee.*

FOURTH VISION, *con.*

Dan. x.

V. 14. *I am come to make thee understand* what shall befall thy people in the *latter days.*

V. 14. Ch. xii. 4. For yet *the vision is for many days: O Daniel, shut up the words, and seal the book even to the time of the end.*

While, then, the resemblance of the two descriptions from Dan. x. and Rev. i. seems to point out the “certain man” of the former, as one of the persons of the Trinity; the conduct of Gabriel and Daniel, as described in ch. viii. and ix.; the effect produced upon Daniel by the interviews in these visions; together with the object of them; so precisely correspond with what is related of the last vision in ch. x. as with equal clearness to identify “*Gabriel*” with the “*certain man*”; consequently Gabriel with the *Almighty*.

And if Daniel’s representations be further compared with each other, and with other Scriptures, the evidence becomes more conclusive, and at the same time seems to disclose which of the persons it was who “in visions and dreams,” appeared to the prophet, to reveal things to come. For though the descriptions in Dan. x. and Rev. i. are similar, they may not refer to the same person; but yet they show

the equal dignity, honor, and glory of those described; which, even apart from other evidence, proves that "Gabriel" is one of the Three, "whose glory is equal, and majesty co-eternal."

In the Scriptures, only two angels are mentioned by name; Michael and Gabriel. And if we have succeeded in showing Michael to be the *second*; and Gabriel, or the "certain man," appear to be one of the Three, may he not be the *third* person? He cannot be the first, because he is *sent*; nor the second, because he twice speaks of Michael, as a person distinct from himself.^a

Nor need it be objected, that the Holy Ghost, being a spirit, would not be spoken of as a "man." St. John saw the Spirit descending from heaven upon Jesus, in a "*bodily shape like a dove*." And when the Holy Ghost fell upon the disciples on the day of Pentecost, the appearance was that of "*cloven tongues like as of fire*." And if in these forms, he became visible to others, why not to Daniel in *human* form? In this form indeed, we know he did appear to Philip, to Peter, to Cornelius, and doubtless, to others also.

Returning now to the examination of various passages, we find, that when Daniel "saw the visions, he was in a deep sleep," and that he "*fell upon*" his "*face*," or, "*set*" his "*face toward the ground*,"

^a Dan. x. 13, 21.

both when “Gabriel” and the “certain man” came to him;—that on both occasions he was “*touched by a hand,*” and “*set,*” or desired to “*stand upright;*” that he was “*afraid,*” or “*stood trembling;*” and that at the last interview, he heard the encouraging words, “*Fear not.*” In Rev. i., St. John says, “When I saw him,” (the one like the Son of man) “*I fell at his feet as dead, and he laid his right hand upon me, saying, ‘Fear not;’ I am the first and the last.*” Also, in Acts ix., when Jesus appeared to St. Paul on his way to Damascus, the latter “*fell to the ground,* and heard a voice which said rise and *stand* upon thy feet,” and he also was “*trembling,*” and, like Daniel, “*astonished at the vision.*”^a

Connected with this latter event, another fact is told, corresponding with Daniel’s narrative: “The men that journeyed with me were *afraid,*”—“stood speechless, hearing a voice, but *seeing no man.*”^b Daniel says, “*I, Daniel, alone saw the vision, for the men that were with me saw not the vision, but a great quaking fell upon them.*”^c And, bearing in mind the words of Jehovah, “If there be a *prophet* among you, *I the Lord* will make myself known unto him in a *vision,* and will speak unto him in a dream;”^d—it is more than probable that the interpreter of Daniel’s dream, or visions,^e even he, who in all these visions, appeared and spake to this

^a Dan. viii. 27. Acts ix. 6. xxii. 7. xxvi. 16.

^c Dan. x. 7.

^d Numb. xii. 6.

^b Acts ix. 7. xxii. 9.

^e Dan. vii. 1, 16.

prophet or SEER, but not to his companions upon whom the “great quaking” fell,—was JEHOVAH. They felt the effects, but saw not the cause,—*God’s immediate presence!*

With respect to the “hand” that “touched” Daniel, (to be noticed hereafter,) one more parallel passage is here quoted. When the Lord said to Jeremiah, “Be not afraid of their faces,” it is added, “Then the *Lord* put forth his *hand and touched* my mouth.”^a

Again; In Dan. x. 18, 19, it is said of him whom Daniel here addresses as “my lord,” there “came again and *touched* me, one like the appearance of a man, and he *strengthened* me; and said, O man, greatly beloved, *fear not*; peace be unto thee; be *strong, yea be strong.*” Mark this language of authority, uttered no doubt by Him who “spake and it was done;” who said, “Let there be light, and there was light.” For here also, it is added, “and when he had spoken to me, *I was strengthened*, and said, Let my lord speak for *thou* hast strengthened me.” Surely it was none other than he who said to Israel, “*Fear thou not*, for I am with thee; be not dismayed, for I am thy God; *I will strengthen thee;*” and to Joshua, “*Be strong*, and of a good courage, *be not afraid.*” For “the God of Israel is he who giveth *strength* to his people.”^b

^a Jer. i. 8, 9.

^b Is. xli. 10. Josh. i. 9. Ps. lxxviii. 35.

And what was the object of these interviews? The “certain man” was “sent,” and both he and “Gabriel” came to give Daniel “*skill and understanding,*” and to shew things to come;—“to shew him *the truth;*”—“to make him know what should be in the last end of the indignation;”—to make him “understand what should befall his people in the latter days.”

St. John also heard a voice which said, “*I will shew thee things which must be hereafter.*”^a This he describes as a voice, as it were of a *trumpet* talking with him. In Rev. i. the voice of *God* is so described; “I heard a great voice as of a *trumpet* saying, I am Alpha and Omega.”

That Christ could thus reveal the future, he considered sufficient proof of his divinity. “I have told you before it come, that when it is come to pass, ye may believe that I am he.”^b

These and many other such coincidences seem to prove that, whether spoken of as “Gabriel,”¹ or the “certain man,” he in whose presence Daniel fell prostrate,—who *strengthened* him,—who gave him *skill and understanding*,—and who shewed him things to come,—was “*God, the Lord, the Creator of the ends of the earth,*” who “giveth *power to the faint*, and to them that have no might increaseth *strength.*” And “there is no searching of his *understanding.*”^c

^a Rev. iv. 1.

^b John xiii. 19.

^c Is. xl. 28, 29.

¹ “Gabriel” signifies “My strong God.”

But further, he seems to be *God the Holy Ghost*; for to the Holy Ghost all the powers manifested by the “certain man,” or “Gabriel,” are more especially ascribed.

The Holy Spirit whom St. John saw remaining upon Jesus, is described by Isaiah in these words—“The Spirit of the Lord shall rest upon him; the spirit of wisdom and *understanding*, the spirit of counsel and *might*, the spirit of *knowledge*, and of the *fear* of the Lord, and shall *make him of quick understanding*.”^a Bezaleel was “filled in *wisdom* and in *understanding*, and in *knowledge*,” and even “in all manner of workmanship,” by, or with the same Spirit,—“the Spirit of God.”^b Though, therefore, “there are diversities of gifts, it is the same Spirit. For to one is given by the Spirit, the word of *wisdom*; to another the word of *knowledge*, by the same Spirit; to another *prophecy*, etc., but all these worketh that one and the self same Spirit, dividing to every man severally as he will.”^c

Again, Daniel is “*strengthened*” by the “*certain man*,” and St. Paul prays that “ye may be *strengthened* with might by the *Spirit*.”

Lastly, the Holy Ghost, who guides into *all truth* is *sent* from the Father for the very purpose for which “Gabriel,” or the “certain man” was *sent* to Daniel, to *shew* him “that which is noted in the *Scripture of truth*,” and what should take place in

^a Is. xi. 2, 3.

^b Exod. xxxi. 3.

^c 1 Cor. xii. 4—11.

the “*latter days.*” “The Comforter, which is the Holy Ghost, whom the Father will *send* in my name, he shall *teach you all things*, and shall *shew you things to come.*”^a

With such amount of evidence, we cannot but conclude, not only that “Gabriel” is *one* of the persons, but that he is the *third* person of the Trinity; GOD THE HOLY GHOST, *who spake by the prophets.*

Having thus stated the grounds for believing that Michael and Gabriel, are respectively, Messiah and the Holy Ghost, we notice other particulars.

In Dan. x. 13, it is said, “the prince of the kingdom of Persia withstood me *one and twenty days.*” This was probably the *three full weeks* during which Daniel was mourning. His “words were heard the first day;”^b but he received no answer for three weeks; when the heavenly messenger appeared and said, “Unto thee am I now sent, and I am come for thy words;”—that is, in answer to his prayer;—and he accounts for the delay by saying, “The prince of the kingdom of Persia withstood me one and twenty days,”—the precise period of Daniel’s mourning—“and I remained there with the kings of Persia.” On this occasion he had work to perform before Daniel’s prayer could be personally answered, and he could

^a John xiv. 26. xvi. 13.

^b V. 2, 12.

come to show Daniel the things which he had “set his heart to understand,” and for which he “chastened himself before God.”^a But on a former occasion Gabriel came *immediately* to the suppliant, “yea, *whiles*” he “*was speaking* in prayer,”—“being caused to *fly swiftly*.”^b

That Gabriel is here represented as being caused to move from place to place, and that his stay with the Kings of Persia should render him unable to visit Daniel—to whom he visibly and tangibly appeared on both occasions ;—is no proof that he is not the third person.

As an *angel*, that is, *personally* and *bodily*,¹ the Holy Spirit is not every where present ; *spiritually*, he is omnipresent. The Comforter is not the less the third Person, because our Lord said, “If I go not away the Comforter will not come unto you, but if I go away I will send him unto you,”^c Nor the Saviour the less the second Person, because he said, “I go away,” and, “I will come again.”^d Personally he is absent, and we now see him not ; but spiritually he is ever present, for he says, “Lo, I am with you alway even unto the end of the world.”^e—His *ubiquity* is also declared when speaking of himself while on earth, he says, “The Son of man which is in heaven ;”^f His *eternity*, in the words, “Before Abraham was, I am.”^g

^a V 12.

^b Dan. ix. 21.

^c John xvi. 7.

^d John xiv. 3, 28.

^e Matt. xxviii. 20.

^f John iii. 13.

^g John viii. 58.

¹ See No. LIX.

But who was the "*Prince*" that *withstood* Gabriel?

In the same verse, (Dan. x. 13,) another prince is mentioned ;—"Michael, one of the chief princes."

Both, therefore, being called *princes* in the same passage, and Michael being, not an earthly, but a spiritual being; probably the other was not an earthly, but a spiritual being; while the fact that he came not to "help" Gabriel, as did Michael, but to *withstand* him, would therefore appear to mark him as "prince of this world;" "the prince of the power of the air;" that wicked "spirit that worketh in the children of disobedience."^a

After strengthening Daniel, and accounting for the delay occasioned by the opposition of the prince whom he left to attend to the prophet, Gabriel says he must "return to fight" with him; before quitting Daniel, however, informing him what would befall his "people in the latter days;" a prediction occupying ch. xi. and part of ch. xii.; and in which it is said that "at that time shall Michael, the great Prince, stand up for the children of thy people."

Now, when speaking of his fight with the Prince of Persia, he adds, "And none holdeth with me but Michael your prince," who had come to "help" him. Here then are seen together, *Michael* and *Gabriel*, united in combating this adversary of the Lord, as in Is. lix. 19, 20, (the reader is reminded,) the *second* and *third* Persons are together taking a

^a John xiv. 30. Eph. ii. 2.

prominent part in the contest against the wicked. “When the enemy shall come in like a flood, the *Spirit* of the Lord shall lift up a standard against him, and the *Redeemer* shall come to Zion.”

And what does Daniel behold at the close of the last vision? Not one man only,—Gabriel—but “other two” with him, one on either bank of the river, conversing on the length of time ere the end of these wonders. And one of them “said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half.”

Here then are *three*. The “*man upon*” (marg. “from above,”) “the waters of the river, clothed in linen,” and who first appeared to Daniel,^a and remained conversing with him throughout;—and “*other two*” presenting themselves, one on each side of the river; as if to *bear witness*, not only to the immutability of the preceding predictions, but also to the confirmation by the *oath* then uttered as to the *time* of their fulfilment; consequently as to the events predicted by Gabriel, who *lifting up his hands to heaven*, “*sware by him that liveth for ever.*”

^a Ch. x.

In Isa. lxii. 8, we read, “*Jehovah hath sworn by his right hand.*” In Deut. xxxii. 40, that he said, “*I lift up my hand to heaven, and say, I live for ever.*” And in Rev. x. 5, 6, the “mighty angel,” (evidently a Person of the Trinity,) is described as standing upon the sea, and upon the earth, and *swearing* by “him that liveth for ever and ever;”—the oath here, also, is concerning a question of *time*. Strong corroborations that this “certain man clothed in linen,” is that divine Being, who, “because he could swear by no greater, sware by himself,” that it “should be for time, times, and an half.”

Hence we conclude, that the “other two” were two of the “*witnesses*,”—the Father and the Son, spoken of in the first Epistle of John v. 7;—that is, that these two, together with him who shewed Daniel things to come, and who, holding up his right hand to heaven, sware concerning time,”—are the “*three that bear record in heaven—THE FATHER, THE WORD, AND THE HOLY GHOST.*”

What a glorious reward for the prophet after his long and repeated seasons of fasting and prayer!

In connexion with the present subject, a few words on the two olive trees are here appended; since the enquiry respecting them, led immediately to the above view of Michael and Gabriel being the second and third Persons of the Trinity.

The two olive trees are mentioned in Zech. iv. 14, as the “*two anointed ones that stand by the Lord of*

the whole earth." Two olive trees, which are called "my two witnesses," are mentioned again in Rev. xi. 3, 4, likewise, as *standing* "before the Lord of the earth;" and in Luke i. 19, Gabriel, the "angel of the Lord," says, "I am Gabriel that *stand in the presence of God.*" Hence originated the idea,—Can Gabriel be one of these "anointed ones?" If so, probably Michael, the only other angel mentioned by name in Scripture, may be the other "anointed one."

But *Christ* was "the *anointed*" one, "anointed . . . above his fellows." "We have found the Messiah,"—marg. the *anointed*.^a "The rulers take council against the Lord and against his *anointed*,"^b quoted in Acts,^c "against his *Christ*." The names too, Messiah (Heb.) and Christ (Gr.) both signify *anointed*.

These "two olive trees" are also the *two witnesses*; "my two witnesses." But *Jesus Christ* is "the faithful *witness*."^d And also "the *Spirit beareth witness*."^e Hence the two olive trees, called "my two witnesses," appear to be CHRIST and the HOLY SPIRIT; two of the "three that bear record in heaven."

Further, as Christ and the Holy Spirit minister out of their own resources,¹ so, "the two anointed ones," or "sons of oil," empty the golden oil out of themselves."

^a John i. 41.^b Ps. ii. 2.^c Ch. iv. 26.^d Rev. i. 5.^e 1 John v. 6.¹ See No. LXXII. p. 95.

LXXXI.

REVELATION.

Rev. i. 1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his *angel* unto his servant John.

The first three verses of the Book of Revelation seem to be only introductory; the book itself beginning at the fourth verse. It consists of two Parts; the First referring to the seven churches, closes at the end of the third chapter;—the Second revealing things which must be hereafter, commences with the fourth chapter, and continues to the end of the book.

Although from the command given in ver. 19, these might seem divided, not into two, but into three parts, referring severally to the past, present, and future,—“write the things which thou *hast* seen, and the things which *are*, and the things which *shall be hereafter*,”—yet from the explanation in the next verse—“The seven stars which thou *sawest* in my right hand . . . *are* the angels of the seven churches in Asia, and the seven candlesticks which thou *sawest*, *are* the seven churches,”—it is evident, that by “the things thou *hast* seen,” is meant those things which St. John had seen in the vision; the stars, candlesticks, etc.; and that these are symbolic of the “things that *are*,”—that is, the churches then existing. These two together, form, therefore,

only one part. While however this verse unites these two, it entirely separates from them, the “things which shall be hereafter;” these not being named in this twentieth verse, nor are they recurred to again, until, (in ch. ii. iii.) St. John had written all which was revealed in the vision of ch. i.

After this, in ch. iv, he proceeds to write the Second, or last part;—“the things which must be hereafter;” that is, “the things which must shortly come to pass,” of ch. i. 1, and which *alone* the “*angel*” was commissioned to signify to St. John; *nothing being, in that verse, said of “things that are,”* and which, it will be seen, were signified by Jesus Christ.

St. John was “in the isle of Patmos for the word of God, and for the testimony of Jesus Christ,” when being “in the Spirit on the Lord’s day, he heard a voice behind him saying, “I am Alpha and Omega,” and commanding him to write; and, on turning to see who spake to him, he saw in the midst of seven golden candlesticks, “one like unto the Son of man,” with “seven stars” in his “right hand,” whose glorious appearance he describes, and who explained to him the mystery of the candlesticks.

So far the description might apply to any of the Persons of the Trinity. But, it is added, that when John saw him, and “fell at his feet as dead,” this glorious Person laid his hand upon him and said, “Fear not; I am he that liveth and was *dead*; and behold I am alive

for evermore ;” which identifies him as the Lord Jesus Christ. He also, who had the “seven stars in his right hand,” was he who in v. 19, commanded John to “write,” and dictated the words addressed to the seven churches. Indeed, it is plain from the words of the speaker throughout the first part, who in each address to the churches, except to that of Philadelphia, identifies himself in some particular with the “one” described in ch. i., that Jesus himself, reveals to St. John the “things that *are*,” leaving things future for the “angel” to reveal to him.

From other parts of the New Testament history, we learn, that Jesus personally taught his people ; not only “in the days of his flesh,” but also after both his resurrection and his ascension.

When “the Word was made flesh and dwelt among us,” one chief object of his mission was to teach his disciples, not his own doctrine, but the doctrine of Him that sent him ; to give them the words which the Father had given him to make known unto them.^a And though he said, “All things that I have heard of my Father I have made known unto you ;”^b yet, when informing them, it was “expedient that he should go away,” he then said, “I have yet many things to say unto you, but ye cannot bear them now.”^c

These “many things” seem to have been reserved

^a John vii. 16. xvii. 8.

^b John xv. 15.

^c John xvi. 12.

for future opportunities when, after his death, he would “yet see” them “again.” For though he promised when he left them he would send them another Comforter, even the Spirit of truth, who should “guide them into all truth,” and “abide with them for ever;” this would not preclude his own return to them, and for similar purposes; for he says, “I will not leave you comfortless, *I* will come unto you.”^a

This promise of returning must allude, not only to the “forty days” previous to his ascension, during which, shewing “himself alive by many infallible proofs,”^b he “opened their understandings, and continued speaking of the things pertaining to the kingdom of God;”^c but also to times subsequent to the day when “he was taken up, and a cloud received him out of their sight;” since *after* this event, to St. Paul at least, if not to others also, during his time, he frequently appeared, and revealed many things before unknown. Nor even then, were his personal communications entirely withdrawn. For though that apostle says, “Last of all he was seen of me,” yet these words, addressed to the Corinthians, having been written earlier than the Apocalypse, do not affect what is herein stated to have occurred.

As therefore Jesus thus made known to St. Paul, mysteries till then unrevealed, so does it appear that

^a John xiv. 16—18. xvi. 13.

^b Acts i. 3.

^c Luke xxiv. 45.

to the beloved disciple in his place of exile, he personally revealed mysteries, shewing and explaining to him that of the stars, candlesticks, etc.

From the foregoing, therefore, it seems clear, that He who signified or revealed to St. John the First Part, or things relating to the seven churches *then existing* in Asia, was JESUS CHRIST.

But He, who revealed the Second Part, or things which must be *hereafter*,—that is, the “angel” of ch. i. 1,—it will be elsewhere shown, was the HOLY SPIRIT.

LXXXII.

Rev. i. 20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the *angels* of the seven churches. And the seven candlesticks which thou sawest are the seven churches.

Ch. ii. 1, 8, 12, 18; iii. 1, 7, 14. Unto the *angel* . . of the church of Ephesus; . . the *angel* . . in Smyrna; . . the *angel* . . in Pergamos; . . the *angel* . . in Thyatira; . . the *angel* . . in Sardis; . . the *angel* . . in Philadelphia; . . the *angel* . . of the Laodiceans; write.

That the “seven stars” symbolize “seven churches,” we learn from the infallible Interpreter of the vision; but who these “angels” here successively addressed are, is open to conjecture. It cannot be supposed the command given to St. John, to “write,” and send epistles of counsel and warning to angels, would have been issued, had the word here signified any inhabitants of the world of spirits,—to whom alone it seems hitherto to have been applied;—or to any class of beings but mortals like himself.

It is generally explained as signifying the bishops, ministers, or messengers of the seven churches. But though angels were frequently employed as *messengers from God*; this does not convey the true signification of a word which is applied also to those who, so far from being messengers, are “reserved in chains under darkness,” because they “left their own habitation;”—a word too, which, whatever may be the signification of the Hebrew or Greek original, our translators seem elsewhere, never to have applied to any human being in his present state of existence.

Probably, therefore, “angel” may here be used *metaphorically*; and thus still signify a spiritual body,—the body collective of the several local portions of the church militant, personified as an “angel,” as the church of the ransomed in heaven is collectively called a “bride.” This use of the term is at least as appropriate as its application to any mere mortal man, even though an ordained minister or bishop of such church.

Again;—These angels or “stars” are seen in the “right hand of the Son of man.” But all congregations of professing Christians are, equally with their spiritual pastors, in the hand of Him who with his “right hand” holds up all who trust in him.^a

^a Ps. xvii. 7. xviii. 35.

The word “angel,” therefore, may here signify not the bishop only, but the whole community of professing Christians, both lay and clerical, in each of the churches named.¹

In this case, the “candlesticks,” in the midst of which the Son of man is seen walking, and which are substantially disconnected objects, would symbolize the *material edifices* wherein these Christians were wont to assemble, and thus to become lights, (or “stars,”) not put under a bushel, but on a *candlestick*, giving light to all around them, as “a city set on a hill, which cannot be hid.”

That such is their application, and that the number “seven” does not here, as elsewhere in Scripture, denote totality,—that is, that these “seven churches” denote, not the universal church on earth, and in its various states of purity and vitality, or of defection; but literally, the *seven churches named*,—may be inferred, not only from the general mention of their locality—“in Asia,”—and each also being specifically named,—“Unto Ephesus,” “unto Smyrna,” etc., showing that these churches in particular were meant;—but also from the numerous instances of prophecies respecting *places* being literally fulfilled; of which, Nineveh, Tyre, Babylon, Jerusalem, and particularly its *temple*, furnish sufficient and foreboding examples. It is, therefore, no matter of surprise,

¹ The Rev. T. Scott allows that the *churches* were “*principally intended*.”
Scott’s Com. : Rev. ii. 1.

that the word of warning having been unheeded in these spots, once favoured with the light of the gospel, christianity no longer exists;—that the prophecy of “the things which *are*” has, perhaps with one exception, at least had a primary, if not a full accomplishment, in the removal of the candlesticks;—even the destruction of these buildings.

The sceptical historian, Gibbon, writes, “The captivity or ruin of the seven churches was consummated; (A.D. 1312, etc.,) and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and christian antiquity. In the loss of Ephesus, the christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelations: the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea, are now peopled with wolves and foxes; Sardes is reduced to a miserable village; the god of Mahomet, without a rival or a son, is invoked in the moschs of Thyatira and Pergamus; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy, or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of

Asia, Philadelphia is still erect; a column in a scene of ruins.”¹

The literal accomplishment of this portion of the “sure word of prophecy,” in the history of the destruction of the seven churches of Asia, as illustrated in the preceding extract, affords the strongest assurance of the literal fulfilment of inspired denunciations as well on their *buildings*, as on the impenitent themselves on the one hand; and of the promises “to him that overcometh” on the other.

LXXXIII.

Rev. v. 2. And I saw a strong *angel* proclaiming with a *loud voice*, Who is worthy to open the book, and to loose the seals thereof?

Entering here upon the second division of this book,—“the things which must be *hereafter*,”—we remark generally that the word “angel,” notwithstanding its frequent recurrence, still seems rarely applied to any created beings; the descriptions given of them being such as agree only with others, which refer to Jehovah.

Various as are their occupations in this and the eight succeeding Numbers, in one particular they all correspond;—the loud voice,—which together with other characteristics named, seems to indicate that the same high class of beings, is spoken of in all.

¹ Decline and Fall of the Roman Empire. Printed in Edinburgh in 1811. Vol. XI. p. 437.

The angel in this passage,—the first of the series,—is described as having *strength*, and a *powerful voice*. “I saw a *strong* angel proclaiming with a *loud voice*.”

It has been shewn that the angels described as *excelling in power and strength*, are persons of the Trinity;¹ of whom also the “*loud*,” or *powerful voice*, is equally indicative.

The patriarch Job says, “A voice *roareth*; he *thundereth with the voice* of his *excellency*: God *thundereth marvellously with his voice*.”^a

The whole of Psalm xxix. is a description of this voice, and its mighty effects. “The *voice of the Lord* is upon the waters: the God of glory *thundereth*: The Lord is upon many waters. The *voice of the Lord* is *powerful*; The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.” It is mentioned also in Ps. lxviii. 33, 34,—and in both Psalms, only in connexion with this attribute of strength,—in the former being prefaced with the words, “Give unto the Lord glory and *strength*,” in the latter, “Sing unto God, O ye kingdoms of the earth, O sing praises unto the Lord, to Him that rideth upon the heaven of heavens, which were of old; Lo, he doth send out his *voice*, and

^a Job. xxxvii. 4, 5.

¹ See No. XXVII.

that a *mighty voice*. Ascribe ye *strength* unto God; his *excellency* is over Israel, and his strength is in the clouds."

Hence the inference that the angel possessing both these characteristics,—the *loud voice*, and *strength*,—is the LORD, the ALMIGHTY.

LXXXIV.

Rev. vii. 2, 3. I saw another *angel* ascending from the east, having the seal of the living God: and he cried with a *loud voice* to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Here, again, an angel with a "loud voice" is seen "ascending from the east;" and with this voice of authority, forbidding "four angels" to proceed to their work, until the "servants of God" shall have been "sealed . . . in their foreheads." "*Sealed!*" But by whom? "Until *we* have sealed" them. This "angel" with the "loud voice," then, being one of those who perform this separating, sanctifying operation, determines who he is; since not only does the ability to perform the work require infallible knowledge in him who undertakes it; but the operation itself is elsewhere stated to be that of the great "Discerner of the thoughts and intents of the heart." "Now he which stablisheth us with you in Christ, and hath anointed us, is *God*, who also hath *sealed* us, and given the earnest of the Spirit in our

hearts.”^a “Grieve not the Holy *Spirit* of God whereby ye are *sealed* unto the day of redemption.”^b

Sealing therefore, being the work of “God” the Father, and of the “Spirit,” as most likely of the Son also; this angel whom the apostle saw “ascending from the *east*” having the “*seal of the living God*,” and crying with a “loud voice,” is surely He to whom this seal belongs, the LIVING GOD himself; “the God of Israel,” whom also Ezekiel saw coming “from the way of the *east*; and *his voice was like a noise of many waters*.”^c

LXXXV.

Rev. viii. 13. And I beheld, and heard an *angel* flying through the midst of heaven, saying with a *loud voice*, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.

The proper reading is, “And I saw and heard *an eagle*¹ flying in mid-heaven.”

This “angel,” or “eagle,” is also described with the same “loud voice.” The “living creatures” of Ezekiel, the noise of whose wings was “like the noise of great waters, *as the voice of the Almighty*, —the voice of speech, as the noise of an host,”^{d 1} have the face of an *eagle*.” And the “fourth beast,” or living creature of Revelation also, was “like a *flying eagle*.”^e

^a 2 Cor. i. 21, 22.

^d Ezek. i. 24.

¹ ἐνὸς ἀετοῦ

^b Eph. iv. 30.

^c Ezek. xliii. 2.

^e Ch. iv. 7.

² See No. XXIII.

These coincidences¹ indicate that the “*eagle*,” or “angel” St. John heard with a “*loud voice*” denouncing threefold *woes* “to the inhabitants of the earth” is the same denouncer of woes spoken of in Is. xxx. 1, and elsewhere. “*Woe* to the rebellious city, saith the *LORD*.”

LXXXVI.

Rev. x. 1—10. And I saw another *mighty angel* come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot on the sea, and his left foot upon the earth, and cried with a *loud voice* as when a lion roareth: . . and the *angel* which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, . . that there should be time no longer: But in the days of the voice of the *seventh angel*, when he shall begin to sound, the mystery of God should be finished. Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel. And I took the little book out of the angel's hand.

Ch. xi. 1. And there was given me a reed like unto a rod: and the *angel* stood, saying, Rise, and measure the temple of God.

The glory and majesty of the “mighty”—or strong—“angel,” with a “loud voice,” here portrayed, call forth the same feelings of adoration, which prompted the exclamation of Thomas, “My Lord and my God!”

“Clothed with a cloud,”—a “rainbow on his head,”—“his face as it were the sun,”—“his feet as pillars of fire,”—standing with his “right foot on the

¹ To be noticed again. See Part II.

sea, and his left foot on the earth,"—and "lifting up his hand to heaven," with a "*loud voice* as when a lion roareth,"—by *oath* proclaiming a matter hidden in the counsels of the Omniscient;—all these circumstances prove this "mighty angel" to be the ALMIGHTY,—this "loud voice," the voice of GOD.

But this was not the only voice St. John heard upon the same occasion; for another, "a voice from heaven," commanded him to take a little book which was open out of the hand of this "mighty angel." This little book being "*open*," differs from that of ch. v. 1, which was *sealed*, though afterwards opened by the "Lion of the tribe of Judah;" besides which it is always called a "*little book*." The books being different so may be also the persons. He who took the *sealed* book, was the "Lamb of God," the second Person of the Trinity. And probably this "mighty angel" with the little book "*open*," was the third Person—the "certain man," of Daniel or angel Gabriel (my strong, or *mighty* God).

The "certain man" who "strengthened" Daniel, was seen by that prophet in the same attitude as the "mighty angel;"—standing "above," or upon the waters, *holding up his hand*, and respecting *time*, swearing by "Him that liveth for ever." The *time* with reference to which both "sware" also corresponds; that in Daniel being when at the end of a "*time, times, and a half*," the "*wonders*" and all things then revealed to the prophet "*shall*

be finished." This, in Revelation being, when in the days of the seventh and last trumpet-angel,—connected with which trumpet, is also "*a time, times, and half a time*" during which the woman, the "*wonder*" that appeared in heaven was nourished,^a—there "*should be time,*" (or delay) "*no longer,*" but when he should begin to sound, the *mystery of God should be finished*, as he hath declared to the prophets."

After taking the little book out of the hand of this "mighty angel," which St. John was commanded to do by "a voice from heaven," he was desired to "eat it up," and to "prophecy again." The first simple perusal of the passage would convey the idea that the latter commands, as also that in Ch. xi. 1, to "Rise and measure the city," were given by this angel; but notwithstanding that in this verse we read, "And the angel stood, saying, Rise," etc., yet on further considering the narrative, it seems more likely that all these commands, and also the words in ch. xi. 3, "I will give power to my two witnesses," were uttered by the same "voice from heaven:"—That he who said, "take the book," gave the further directions what to do with it,—to "eat it up," and also to "prophecy again," and afterwards added "and I will give power to my two witnesses and they shall prophecy." And it must be noticed that though these words, "and the angel

^a Rev. xii. 1, 14.

stood," occur in our translation, there is nothing answering to them in several of the best Greek versions.¹

Another particular mentioned in this chapter, though irrelevant to the present argument, may here be noticed as a further instance of the harmony of the Holy Scriptures.

The "voice" which commanded St. John to take from the mighty angel the little open book,—probably containing such prophecies as remaining unrevealed, he was to declare respecting the last woe trumpet, as Ezekiel's roll contained "lamentations, mourning and woe," which *he* was to speak to the house of Israel,"^a—this "voice," St. John had heard before, but *forbidding* him to record what the "seven thunders" uttered. "When the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, *Seal up those things which the seven thunders uttered, and write them not.*"^b

Being "in the Spirit," he had "visions and revelations" of mysteries which he was to declare to others; but those which the "seven thunders" uttered, though revealed to him, he was *not permitted to repeat*. "*Write them not.*"

And in like manner, when St. Paul, "whether in the body, or out of the body" he could not tell,—

^a Ezek. ii. 10. iii. 1.

^b V. 4.

¹ This view of the whole passage was entertained by the writer before discovering the omission in the Greek text, which thus unexpectedly confirmed it.

was “caught up into the third heaven,” and had “abundance of revelations,” he also heard “*unspeakable words* which it was *not lawful for a man to utter.*”^a

LXXXVII.

Rev. xiv. 6, 7. And I saw another *angel* fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a *loud voice*, Fear God, and give glory to him, for the hour of his judgment is come.

In this and the three following verses, three angels are mentioned, two of whom, the first and the third, are again distinguished by the “loud voice.”

The angel of this verse, having the “*everlasting gospel to preach*” to the whole world, and with a *loud voice* crying, Fear God, and *give glory to him*, seems, from the similarity of the two accounts, to be the “angel of the Lord” who appeared to the shepherds in the field at Bethlehem, *publishing the gospel*,—saying, “Behold I bring you good tidings of great joy which shall be to all people;” and who sang with the heavenly host, “*Glory to God in the Highest.*”

The voice which *first* proclaimed the gospel to our parents in the garden, and through them to the whole human race, was “the voice of the Lord

¹ 2 Cor. xii. 1—7.

God.”^a So the *loud voice of the angel* which here *last* proclaims the “everlasting gospel” to “every nation, and kindred, and tongue, and people,” seems to be that of the LORD GOD.

LXXXVIII.

Rev. xiv. 8. And there followed another *angel*, saying, Babylon is fallen, is fallen, that great city because she made all nations drink of the wine of the wrath of her fornication.

Ch. xviii. 1—3. After these things I saw another *angel* come down from heaven, having great power; and the earth was lightened with his glory. And he *cried mightily* with a *strong voice*, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication.

V. 21. And a *mighty angel* took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

In the first of these passages, no description is given of the angel; (which is the second angel referred to in the last Number;) but in the second passage, one is particularly described, who, from his bearing the same tidings, it may be conjectured, is the same angel, though in the latter case, they are proclaimed at a time subsequent to that of the former.

In ch. xiv, the angel proclaiming Babylon’s fall, saying, “Babylon is fallen, is fallen,” is seen “flying through the midst of *heaven*.” In ch. xviii. “After these things”—that is, the events revealed in the

^a Gen. iii. 8.

intermediate chapters,—St. John sees the angel publishing the event, *come down* from heaven.

Having first, “in the midst of heaven,” or rather, in mid-heaven,¹ announced the destruction of “that great city, Babylon,” an event so important that the heavens are called upon to rejoice over it,—“Rejoice over her, thou heaven,” v. 20,—the angel comes “*down from heaven*” to the “*earth* ;” which, “lightened with his glory,” hears his *strong voice crying mightily*,—for he had “*great power*,”—“*Babylon the great is fallen, is fallen.*” After this a “mighty angel,” (no doubt still the same,) as a symbol of Babylon’s irrecoverable fall, casts a great stone into the sea, saying, “Thus with violence shall that great city Babylon be thrown down and be found no more at all,” v. 21. “For Babylon the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.”^a “She shall be utterly burned with fire ;” and “the smoke of her burning” shall rise “up for ever and ever.”^b

Who then is this glorious and “mighty angel” flying in the midst of heaven, and descending to earth to proclaim with “strong voice” the day of the Lord’s vengeance upon Babylon? In Is. lxi. 1, 2, we read of one specially anointed to proclaim, not only the “*acceptable year of the Lord*” but also the “*day of vengeance of our God.*”

^a Is. xiii. 19.

^b Rev. xviii. 8. xix. 3.

¹ μεσουράνηματι.

The “acceptable year of the Lord,” was proclaimed by Him whose gracious words were heard in the synagogue at Nazareth, when, quoting this passage, he said, “This day is this Scripture fulfilled in your ears.”^a After which he closed the book, making a pause, where (as observed by the Rev. Dr. M’Neile,) “in our version is only a comma, but which pause has now lasted upwards of *eighteen hundred years* ! ” How much longer this pause of mercy may continue, is known only to Him who “spake by the prophets ;” but from their inspired writings, we know that “not one jot or tittle shall pass till all be fulfilled.” “Heaven and earth shall pass away but my words shall not pass away,” saith the Lord.”^b

“The acceptable year of the Lord” having been proclaimed by this anointed one, “*the day of vengeance of our God*” will also be proclaimed, no doubt by the same anointed one,—“CHRIST THE LORD.”

In this “mighty angel,” therefore, who came down from heaven with “great power,” and a “strong voice” crying “mightily, Babylon is fallen,” and *lightening the earth with his glory*, we recognize the SON OF MAN coming in the clouds of heaven with *power and great glory*, even the God of Israel : whom Ezekiel saw when the *earth shined with his glory*. He takes to himself his “great power” and “strong is the Lord,” “mighty” the angel, “who judgeth” this mighty city Babylon.^c

^a Luke iv. 18—21.

^b Matt. v. 18. Mark xiii. 31.

^c V. 8, 21.

LXXXIX.

Rev. xiv. 9, 10. And the third *angel* followed them, saying with a *loud voice*, If any man worship the beast and his image, . . the same shall drink of the wine of the wrath of God.

Respecting this,—the third angel referred to in No. LXXXVII.—the “loud voice” is the only characteristic named, but from the foregoing remarks this seems sufficient to identify him as an uncreated angel.

XC.

Rev. xiv. 14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the *Son of man*, having on his head a golden crown, and in his hand a *sharp sickle*.

15. And another *angel* came out of the *temple*,

.

Crying with a *loud voice* to him that sat on the cloud,

Thrust in thy sickle, and reap;

For the time is come for thee to reap ;

For the harvest of the earth is *ripe*.

16. And he that sat on the cloud *thrust in his sickle* on the earth ; and the earth was reaped.

V. 17. And another *angel* came out of the *temple*, which is in heaven, he also having a *sharp sickle*.

18. And another *angel* came out from the *altar*,

Which had power over fire ;

And cried with a *loud cry* to him that had the sharp sickle, saying,

Thrust in thy sharp sickle, and gather the vine of the earth ;

.

For her grapes are fully *ripe*.

19. And the angel *thrust in his sickle* to the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.

Rev. xiv. contains a description, not of a series of

events chronologically arranged, but of three distinct parts or scenes.

The first,—that of the Lamb with “a hundred and forty-four thousand” standing on Mount Zion, finishing with explanations at ver. 5.

The second,—that of the three angels following each other through heaven with proclamations, concluding with remarks and a command to the prophet to “write,” at v. 13.

The third,—that of the angels with sickles, (our present subject,) closing with the chapter.

This last is subdivided into two distinct, though similar scenes,—the *harvest*, finishing at v. 16: the *vintage*, at v. 20. They are placed above in two parallel columns in order to show their correspondencies.

Though at first, four individuals might seem to be spoken of, yet in reality there appears to be but three; and these the three Persons of the Trinity.

Two of them carry “sharp sickles” which they are commanded to use. The one, to reap the “*harvest of the earth*”; the other, to gather “the *vine of the earth*.” And that these are different persons, and not the same under different circumstances, is evident from the word “also” applied to the latter. “He *also* having a sharp sickle;” while the “angel” in verses 15 and 18, *is* the same; the word “another” being used only to distinguish him from the one just before mentioned. On the first occasion, he comes “out from the *temple* :” on the second, “out from the *altar*,”—doubtless answering

to the altar of the Jewish temple;—and on both occasions with a “loud voice,” or “cry” issues similar, though not the same orders to the two other angels.

The first of these two, having “on his head a golden crown,” and “in his hand a sharp sickle,” ready “to reap the harvest of the earth,” is evidently the “*Son of man*.” The second, therefore, having in his hand the same instrument, and an equally mighty work to perform,—“to gather the vine of the earth,”—must be his *equal in power*, therefore *Omnipotent*. He also comes “out of the *temple which is in heaven* ;”—the dwelling-place of the *Almighty*. “The *Lord* is in his holy *temple* ; the *Lord’s* throne is in *heaven*.”^a Yet each of these omnipotent beings,—that is, Persons of the Trinity,—awaits the commands of another angel,^b who therefore cannot be less than Omnipotent, but must be another of these Persons, that is, GOD THE FATHER. For though “in the Trinity none is afore or after other, none is greater or less than another,” yet the Son receives commands of the Father ; but it is contrary to analogy that the Father should receive a command from either the Son, or the Holy Ghost.

Further. The two sentences which have nothing answering to them in the otherwise correspondent columns, though appearing only casually introduced, confirm this view of the subject.

^a Ps. xi. 4.

^b V. 16, 18.

In the first column, the one seated “on a white cloud,” is evidently “the Son of Man coming in the clouds of heaven,” according to his own prediction on the Mount of Olives, “They shall see the Son of Man coming in the clouds of heaven with power and great glory.”^a

Now though he thus fortold his return, he immediately added, “But of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only;” or as in Mark xiii. 32, “Not the angels which are in heaven, neither the *Son*, but the Father.” These verses have already been considered in No. LXV., where passages from Daniel respecting time are introduced, and to which the present observations form a sequel. Not that it is intended here to imply that the times or events in Daniel, are identical with those in St. Matthew and St. Mark; for in Daniel, the time is specified in each case; whereas in the gospels, the time of the second Advent is withheld from the whole universe, even from our *Lord*, as he himself declares; and is known only to the Father.

In the present enquiry this is a point of importance. For even after his resurrection, our Lord, in answer to the disciples’ question as to the *time* when he would restore the kingdom to Israel, —an event synchronizing with his *second advent*, and with the “*harvest of the earth*,”—replied, “It is not for you to know the *times* or the seasons

^a Matt. xxiv. 30.

which the *Father* hath put in his own power ;”^a words implying that the knowledge of that time was yet reserved in the bosom of the Father alone. And there it appears, from Rev. xiv., to remain undisclosed, until the “fulness of time” be come.

But, when at length the “harvest of the earth is ripe,” and the hour appointed of the Father arrives, then is seen the “Son of Man coming in the clouds of heaven,” when the *loud voice from the temple* is heard addressing the Son, with the remarkable words, “REAP ! FOR THE TIME IS COME !”

Can it be doubted that this “loud voice,” is the voice of the *Father* revealing to the Son of man, this long and deeply-hidden mystery ?

How important then does this apparently incidental sentence,—“The time is come,”—thus become ! While the passages of Scripture here, as in numerous other cases, elucidating each other, prove its divine origin.¹

In the second column, the casual remark occurs, not, as in the other case, in the words addressed to him who also “had a sickle,” but respects the angel who uttered them. “He had *power over fire*.”

It is said of the beast that “deceiveth them that dwell on the earth,” that he *maketh fire come down* from heaven on the earth.^b This is named as one of the “great wonders,” or miracles, he had

^a Acts i. 7.

^b Rev. xiii. 13.

¹ See Appendix D.

power to do in the sight of the first beast; and appears to be the only instance in which any evil being is permitted so to act. It seems to be one of the “lying wonders” of “that Wicked” who will be “revealed in the last days,” but whom the Lord will “consume with the Spirit of his mouth, and destroy with the brightness of his coming.”^a He therefore, (of ch. xiii. 13,) though able to make fire come down from heaven, is not the angel of ch. xiv. 18, who had “power over fire;”—a power which rather applies to Him who is spoken of in ch. xvi. 9. “Men were scorched with great *heat*, (V. 8,) and blasphemed the name of *God* which had power over these plagues,” and which power he repeatedly exercised in former times, not only in signifying the acceptance of his people’s offerings, but also in manifesting his righteous indignation against the ungodly.

When Nadab and Abihu offered “strange fire before the Lord, which he commanded them not,” “there went out *fire from the Lord*, and devoured them, and they died before the Lord.”^b

In the same way perished Dathan and Abiram with the “two hundred and fifty princes of the children of Israel” who joined the rebellion of Korah; a *fire from the Lord* consuming them, when by offering incense, they usurped the priestly office.^c

^a 2 Thess. ii. 8, 9.

^b Lev. x. 1, 2.

^c Numb. xvi. 1—35.

The two companies of fifty, with their captains also, sent with hostile purpose to seek Elijah the prophet, were destroyed in like manner. “The *fire of God* came down from heaven and consumed” them and their “fifty.”^a

On another occasion this “power over fire” was proposed and acknowledged as the *test of the true God*. “The God that answereth *by fire*, let him be God.”^b

The “four hundred and fifty prophets” of Baal, prepared their offering, and invoked “the name of Baal from morning until noon,” and after mid-day until the “offering of the evening sacrifice.” “But there was neither voice, nor any to answer, nor any that regarded :”^c and their offering remained unconsumed. Then “Elijah, the prophet of the Lord,” duly prepared his sacrifice, and offered supplication to his God to hear him, “that the people might know” that *He* was the Lord God ; and to make more signal the expected answer, thrice by his order, was water poured over his sacrifice. “Then the *fire of the Lord fell, and consumed* the burnt sacrifice, and the wood, and the stones, and licked up the water that was in the trench. And when all the people saw it they fell on their faces, and said, THE LORD HE IS THE GOD ; THE LORD HE IS THE GOD.”^d

^a 2 Kings i. 10, 12.

^b 1 Kings xviii. 24.

^c V. 29.

^d V. 38, 39.

These examples of supernatural fire coming immediately from God, with others which might be named,—more especially that of Sodom and Gomorrah,—taken in connection with the fact that the angel with a “loud voice” of V. 18, who had “power over fire,” commanded another, apparently *omnipotent* angel, to “thrust in his sickle,” seem to prove that He who has “*power over fire*,” is “our God” who is himself “*a consuming fire* ;”^a while from the whole examination, it seems equally clear, that the commanding angel of the first column also, who cried with a “loud voice,” “*Reap, for the time is come*,” must be the same angel; even GOD THE FATHER.

Thus in these three angels, are again seen together the three Persons of the Trinity;—the *Father* commanding the *Son* to “Reap the *harvest of the earth*,” when the wheat will be gathered into his barn; and the *Holy Ghost* to “gather the *vine of the earth*,” which will be cast into the great *winepress* of the wrath of God;—the “loud voice” of the Lord God, ushering in those great events which bring salvation to his people, but destruction to his enemies; and which will take place at, or after, the coming of the Lord.

Two passages are here selected from many similar allusions to these solemn events, as in each, the

^a Heb. xii. 29.

“*loud voice*,” or *voice of the Lord*” is named, and as uttered from his holy habitation,—the “*temple*,” or “*Zion*.”

“Put ye in the *sickle* for the *harvest is ripe*; come get you down; for the *press* is full, the fats overflow; for their wickedness is great. Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision. The Lord also shall roar out of *Zion*, and utter his *voice* from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.”^a

“Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed. A *voice* of noise from the city, a *voice from the temple*, a *voice of the LORD* that rendereth recompense to his enemies.”^b

So fearfully in that great day will “wrath” be mingled with “mercy,” when going forth for the salvation of his people, The Lord will “march through the land in indignation,” and “thresh the heathen in anger,” while a “whirlwind scatters them away.”^c

^a Joel iii. 13—16.

^b Is. lxvi. 5, 6.

^c Hab. iii. 1—14.

XCI.

Rev. xix. 17, 18. And I saw an *angel* standing in the sun; and he cried with a *loud voice*, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God: that ye may eat the flesh of kings . . of mighty men . . of horses, etc.

This is the last passage in which an angel with a “loud voice” is named. This characteristic, and the position he occupies,—“standing in the sun,” the most glorious object our heavens present,—together with his call to the *fowls* to “come and gather themselves together to the supper of the great God, to eat the flesh of kings,” etc., show him to be the same “*Lord God*,” who, by the prophet Ezekiel, commanded the “*fowls to gather themselves together*” to his “great sacrifice,” that they might “eat the flesh of the mighty, and drink the blood of the princes of the earth,” and “be filled” at his “table with horses, and chariots, and mighty men;”^a—evidently the same “supper of the great God.”

From this and the foregoing evidence, we conclude that the “loud voice” is purposely mentioned, as indicative of supreme power; and that throughout the book of Revelation, wherever it is named as that of an individual, it is significant of Him whose “*voice* once shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only but also heaven;”^b that is, of the LORD GOD.

^a Ezek. xxxix. 17—20

^b Heb. xii. 26.

XCII.

Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his *angels*.

Rev. ix. 11. They had a king over them, which is the *angel* of the bottomless pit.

Ch. xii. 7—9. And there was war in heaven, *Michael* and his *angels* fought against the dragon; and the *dragon* fought and his *angels*, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his *angels* were cast out with him.

Ch. xx. 1—3. And I saw an *angel* come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.

These passages are placed together, the subjects being allied; as in each, either the place or punishment of the wicked is named. The transactions in the last passage, which take place on earth, seem but a continuation of the hostilities commenced in “heaven,” described in ch. xii.; and as in both, the conquered is the same, so also appears to be the Conqueror.

The “war in heaven,” in which “the *dragon* fought, and his *angels*, and prevailed not,” has been already noticed in No. LXXX., where *Michael*, by whom they were vanquished and cast out, and the accuser of the brethren cast down to the earth, was shown to be *Christ*. And probably, the angels who fought under his command, were the “mighty angels”

repeatedly found co-operating together with the Son.¹

In Rev. xx. the acts described,—the laying hold of the great dragon, the *devil*,—binding him with a chain,—and casting him into the bottomless pit,—are such as could be executed by no other than the “*Stronger*” than the “strong man armed.”^a

The dragon and his angels, being thus expelled, “the heavens and they that dwell in them rejoice, for their place is no more found in heaven.” But “Woe,” then, “to the inhabitants of the earth, for the *devil* is come down unto you having great wrath, because he knoweth that he hath but a short time ;” which “short time” terminates when the angel, come “down from heaven,”—that is, the *arch-angel*, *Michael*, or *Christ*, who had cast him out of heaven,—captures and imprisons him in the bottomless pit for a thousand years. Probably this arch-angel is the one spoken of in ch. vi. 2, who “crowned” and “seated on a white horse, went forth conquering and to conquer.” Be this as it may, the angel who carrying the “great chain,” and the “key of the bottomless pit,” casts *Satan* there for “a thousand years,” after which “he must be loosed a little season,” is evidently that same *God* who “spared not the angels that sinned, but *cast them down to hell*, and delivered them into *chains* of darkness,” also for a certain time,—“to be reserved unto judgment.”^b

^a Luke xi. 21, 22.

^b 2 Pet. ii. .

¹ See No. LXIII.

The devil's angels, being sinful, must necessarily be created; as also "the king,"—the "angel of the bottomless pit."¹

XCIII.

Rev. ix. 13--15. And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth *angel* which had the trumpet, Loose the *four angels* which are bound in the great river Euphrates. And the *four angels* were loosed, which were prepared . . to slay the third part of men.

These four angels "prepared to slay the third part of men," being "*bound*" in Euphrates, and afterwards "*loosed*" by the sixth trumpet angel; and the words "*bound*," and "*loosed*," being the same as those used in Rev. xx. 2, 3, in reference to *Satan*, who is "*bound*" a thousand years, and afterwards "*loosed*," seem to intimate that they are *evil beings*.

Being "prepared to *slay* the third part of men," they may be the captains of the "army of the *horsemen*" of the next verses, by whom the "*third part of men were killed*;" and which "army" seems identical with the "locusts like unto *horses* prepared unto battle," of V. 7, whose king was the angel of the bottomless pit.

XCIV.

Rev. vii. 1—3. I saw *four angels* standing on the *four corners* of the earth, holding the *four winds* of the earth, that the wind

¹ See Part III.

should not blow on the earth, nor on the sea, nor on any tree. And I saw another *angel* ascending from the east, having the seal of the living God: and he cried with a *loud voice* to the *four angels*, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

These four angels “standing on the four corners of the earth,” to “whom it was given to hurt the earth and the sea,” but not until the servants of God were sealed in their foreheads, seem not to be evil beings, but the *first four angels with trumpets*; as the judgment on the “earth,” the “sea,” and the “trees,” appears to have been carried into effect under the sounding of the trumpets of these angels.^a

They may also be the “*four spirits*” of Zech. vi. 5, described as “*going forth from standing before the Lord of all the earth*,” which again coincides with that of the “SEVEN SPIRITS” of Rev. i. 4, and v. 6, who “*are before the throne*,” and also are “*sent forth into all the earth*.”

The numbers “four,” and “seven,” equally denoting totality, perfection, for further explanation the reader is referred to the next Number, where the “seven angels” are considered.

XCV.

Rev. viii. 2. And I saw the *seven angels* which stood before God; and to them were given *seven trumpets*. V. 6. And the *seven angels* which had the seven trumpets prepared themselves to sound. V. 7. The first *angel* sounded, . . V. 8. The second *angel*

^a Ch. viii. 7, 8.

sounded, . . V. 10. The third *angel* sounded, . . V. 12. The fourth *angel* sounded, . . V. 13 . . Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three *angels*, which are yet to sound. Ch. ix. 1. The fifth *angel* sounded . . V. 13. The sixth *angel* sounded . . Ch. x. 7. In the days of the voice of the seventh *angel*, when he shall begin to sound, . . Ch. xi. 15. The seventh *angel* sounded.

Ch. xv. 1. And I saw another sign in heaven, great and marvellous, *seven angels*, having the *seven last plagues*; for in them is filled up the wrath of God. V. 6. And the *seven angels* came out of the temple, having the *seven plagues*, clothed in pure and white linen, and having their breasts girded with gold girdles. V. 7. And one of the four beasts gave unto the *seven angels seven golden vials* full of the wrath of God, . . V. 8. And no man was able to enter into the temple, till the *seven plagues* of the *seven angels* were fulfilled.

Ch. xvi. 1. And I heard a great voice out of the temple saying to the *seven angels*. Go your ways, and pour out the vials of the wrath of God upon the earth. V. 2. And the first went, and poured out his vial upon the earth. V. 3. The second *angel*—upon the sea. V. 4. The third *angel* . . upon the rivers and fountains of waters, . . V. 8. The fourth *angel* . . upon the sun. V. 10. The fifth *angel* . . upon the seat of the beast. V. 12. The sixth *angel* . . upon the great river Euphrates. V. 17. The seventh *angel* . . into the air.

Ch. xvii. 1, 7. And there came one of the *seven angels* which had the *seven vials*, and talked with me, saying unto me, *Come hither*; I will *shew* unto thee, the judgment of the great whore that sitteth upon many waters. . . And the *angel* said unto me, Wherefore didst thou marvel? I will tell thee, etc.

Ch. xxi. 9—17. And there came unto me one of the *seven angels* which had the *seven vials* full of the *seven last plagues*, and talked with me, saying, *Come hither*, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem. . . And he that talked with me had a golden reed to measure the city. . . And he measured the wall thereof, an hundred and forty-four cubits, according to the measure of a man, that is, of the *angel*.

When Moses was about to make the tabernacle, he was “admonished” by God “to make all things after the pattern shewed him in the mount;” and this that they might “serve unto the example and shadow of heavenly things.” This admonition furnishes a

clue to the meaning of the above, and other descriptions of St. John's visions of "heavenly things;" and authorizes their comparison with the Jewish Ecclesiastical polity, as a means of approximating to their true sense.

The *tabernacle*, constructed after the above-named pattern, was divided into two parts separated by a veil. "The first, wherein was the candlestick, and the table, and the shewbread, which" was "called the sanctuary; and after the second veil, the tabernacle which" was "called the Holiest of all."^a

The *priesthood* consisted of Aaron, the High Priest, and his sons, the priests, whom alone God commanded Moses to "*anoint*," and "*consecrate*," and "*sanctify*," that they might "minister unto" God "in the priests' office."^b The Levites were presented before Aaron that they might minister to *him*, and "keep the charge of all the instruments," and do the "service of the tabernacle." From twenty-five years old until fifty, they were to "wait upon the service of the tabernacle;" after which, they were still to minister with their brethren in the "tabernacle of the congregation," and "keep the charge" or "custody;" but to "do no service."^c

For these offices they were "cleansed" or "purified," but not, like the priests, "anointed" and "consecrated."^d

There were "also ordinances of *divine service*."^e

^a Heb. ix. 2, 3.

^b Exod. xxviii. 41.

^c Numb. iii. 6--8. viii. 24--26.

^d Numb. viii. 6, 21.

^e Heb. ix. 1.

Of all these ;—the *tabernacle* ;—the *priesthood*,—and the *services* ;—the scripture contains full particulars. Nor does it leave their *meaning* entirely to conjecture, but explains some of the symbolic ceremonies and priesthood. “When these things were thus ordained the priests went always into the first tabernacle accomplishing the service of God. But into the second, went the High Priest alone, once every year, not without blood, which he offered first for himself, and also for the people ;” which is explained as signifying that “Christ being come an High Priest of good things to come” “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man,” is “entered, not into the holy places made with hands,” neither with the blood of others ; but into heaven itself, there “to appear in the presence of God for us.”¹

Hence, the High Priest entering within the veil, typifies Christ entering heaven. This type being thus explained, gives a further insight into these heavenly mysteries.

The *High Priest* then, who was “anointed,” typifying *Christ*, whom do the other “anointed” body,—the *priests* his sons,—and *Moses* also, who anointed both them and Aaron, represent ? Each must have its antitype in heaven’s hierarchy.

The people of God were not only a religious, but

¹ See Heb. viii. ix.

also a national community,—not only a “kingdom of priests,” but also “a holy nation.”

While, therefore, Aaron was “*high priest*,” Moses was *King* in Jeshurun.”^a And as by our laws, many of which resemble those of the Jews, our sovereign is the head, both of the nation and the national church,—thus representing the high Sovereign of heaven;—so, *Moses* was the sovereign head of the Israelitish church, as well as nation. He was to be to Aaron “*instead of God*,”^b representing the “Majesty in the heavens”—*God the Father*, by whom Christ was “anointed,” and “consecrated,” and “made High Priest for ever, after the order of Melchisedek.”^c

The remaining order of *priests*,—“*the sons of Aaron*,”—being also “anointed, and consecrated, and sanctified to minister unto God in the priest’s office,” the only remaining Person of the Trinity,—*the Holy Ghost*,—appears to be *their* antitype. And if the passages at the head of the present Number be examined, the resemblance will be obvious.

That the Holy Spirit is but one, while they are many, is no valid objection; for in St. John’s benediction which commences his opening address to the churches, the Holy Spirit is spoken of as the “*seven spirits* which are before his throne.”^d

^a Deut. xxxiii. 5.

^b Exod. iv. 16.

^c Acts x. 38. Heb. vii. 28. vi. 20.

^d Rev. i. 4, 5,

The law having merely a “shadow of good things to come and not the very image of these things,” and the insufficiency of a shadow fully to represent a substance, involved the necessity of using a variety of figures and persons, as well as a repetition of acts; as noticed in several parts of the Epistle to the Hebrews.

Thus, contrasting the Jewish High Priests with their Antitype, it is said, “They truly were many priests because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood.”^a

Again, “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself;”^b an act by which Christ was the antitype at once, both of the High Priest, and also of the victim.

Since, then, the *one Christ* was represented by the *many High Priests* who successively through the veil entered the most Holy place; so may the *one Spirit* be typified by the *many priests*,—“the sons of Aaron,”—who together ministered in the first tabernacle; as also by other figures in that “sanctuary;”—a plurality of ministers with their varied services aptly symbolizing, and indeed seeming requisite to typify, “that one and the selfsame Spirit” whose “diversities of operations” are infinite.^c

^a Heb. vii. 23, 24.

^b V. 27.

^c 1 Cor. xii. 6—11.

The High Priest's numerous duties performed without the veil, were annually completed, as it were, when he passed once every year through the veil from the first tabernacle, not without blood, to burn incense in the most Holy place. And these types of "good things to come," appear to have been accomplished and superseded by Christ, his Anti-type, when after ministering and doing the will of his Father on earth, he left it, and through the veil of his flesh, "by his own blood entered in once" into heaven, there ever living "to make intercession for" us.^a

But was it so, with respect to the offices of the other anointed body,—the priests?

The whole tabernacle, both within and without the veil, was a "figure of good things to come."

Hence as that "within the veil,"—the "most Holy place,"—typified *heaven*, where Christ now is; that without the veil, "called the sanctuary," seems to have prefigured the *world*, or rather the *church in the world*, also at this present time: and as the high priest annually leaving the sanctuary, and entering the second tabernacle, represented Christ,—“a minister of the sanctuary, and of the true tabernacle,”^b—“once in the end of the world” leaving it, and entering heaven; so do the priests,—the other anointed body, and also ministers of the sanctuary,—with their various ministrations and

^a Heb. x. 20 ix. 12. vii. 25. Rom. viii. 34. ^b Heb. viii. 2

services,—who as well as the high priest went, not annually but, “always into the first tabernacle” (or sanctuary) “to minister,”^a and “accomplish the service of God, which consisted of meats, and drinks, divers washings, and carnal ordinances,”^b—appear to typify the seven Spirits, that is, the Holy Spirit, in his multiplied and purifying influences, operating in every member of the church on earth; in other words, “the ministering spirits sent forth for those who shall be heirs of salvation,”^c during this, the more “glorious ministration of the Spirit.”^d And as those priests, as well as the High Priest, were “separated . . . to burn incense before the Lord, to minister unto him, and to bless in his name for ever”^e in the outer tabernacle, the sanctuary,—so is the Spirit sent “that he may abide with us for ever;” and he also “maketh intercession for the saints according to the will of God.”^f

As then, the *first* tabernacle, with all belonging to it, foreshadowed the *church below*, under this dispensation of the Spirit, who, sent as our Comforter, abideth with us, and maketh intercession for us;—so may the *second* tabernacle, with its patterns of heavenly things, where were the “Cherubim of glory,” and the “mercy seat,” whereon Jehovah

^a Exod. xxviii. 41.

^b Heb. ix. 6—10.

^c Heb. i. 14.

^d 2 Cor. iii. 8.

^e 1 Chron. xxiii. 13. 2 Chron. xiii. 11

^f Rom. viii. 27.

appeared to the high priest, foreshadow that “*greater and more perfect tabernacle*”^a into which though our Forerunner is entered, believers as yet enter only by “hope which entereth into that within the veil,”^b but which they shall behold, when, faith and hope lost in sight,—all earthly types and shadows will have been superseded by heavenly visible realities; and when the Lord God Omnipotent,—the Lord of heaven and earth,—will appear in full glory, the head of both the church and the world.

From this comparison of the shadow with the substance,—earthly “patterns” with “heavenly things,”—we infer, that as Aaron, the *high priest*, whom Moses anointed, typified CHRIST, the High Priest;—so Moses, who “*judged* the people,” by whom “the *law* was given,” and who was “*king* in Jeshurun,” typified “Jehovah,” our “judge” our “lawgiver” and “our king;”^c and as anointing Aaron, to whom he was “*instead of God*,”—JEHOVAH THE FATHER:—And that the *priests*, the sons of Aaron, who were also anointed by Moses, typified the HOLY SPIRIT.

We return now to examine the passages with reference to one of the offices these priests were appointed to perform;—the blowing of trumpets.

“I saw the seven angels which stood before God

^a Heb. ix. 11.

^b Heb. vi. 19, 20.

^c Is. xxxiii. 22.

and to them were given seven trumpets." The manner in which these angels are here mentioned, as "*the seven angels which stood*" (not stand,) "*before God,*" indicates that they had already been described, both as to number and situation. Yet there is no such preceding description of angels, although there is of *seven spirits*,—those of Rev. i. 4., who are represented as "*before the throne.*" And in ch. iv. 5, also, the *seven lamps of fire*," are explained as the "*seven spirits of God,*" "*burning before the throne ;*" which explains further, the symbol of the "*seven lamps*" burning continually "*before the Lord*" in the first tabernacle, where the ministers, the sons of Aaron, ministered.^a

And in Ps. civ. 4, we find all these,—"*spirits,*" "*lamps of fire,*"—and "*ministers,*" are identified with each other, and also with *angels*. "*Who maketh the spirits his messengers,*" or "*angels ;*"^b "*his ministers a flame of fire.*" The "*spirits*" then, being his "*angels,*" obviously the "*seven angels with trumpets, which stood before God,*" are the "*seven spirits of God which are before his throne*" of ch. i. and iv., that is, the HOLY SPIRIT, of whom the ministers of the sanctuary, the sons of Aaron, *to whom pertained the blowing of the trumpets,*^c and also the "*seven lamps,*" made of pure gold kept burning in that sanctuary, were figures. And it must be noticed, that before the siege of Jericho, *seven priests* were commanded to blow with *seven trumpets.*^d

^a Lev. xxiv. 2--4.

^b Comp. Heb. i. 7.

^c Numb. x. 8.

^d Josh. vi. 4.

On comparing the following passages, we find the *last*,—the third woe trumpet, at the blast of which the “mystery of God will be finished,”—will be sounded by Omnipotence.

In Rev. xi. 15, 18, voices are described saying, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ. . . and the time of the dead is come that they should be judged.” This takes place when the angel sounds the seventh trumpet, at which time the “*mystery* of God will be finished.”^a

In 1 Cor. xv. 52, a *mystery* is declared, viz:—that of the resurrection of the dead at the “*last* trump, for the *trumpet shall sound* and the *dead shall be raised*.” And in 1 Thes. iv. 16, it is again spoken of as taking place at the same *sound of a trumpet*. “The Lord himself will descend from heaven with a shout, with the voice of the archangel and with the *trump of God*, and the *dead in Christ shall rise* first.” The events alluded to in these three passages being the same, the trumpet also, and He who sounds it must be the same. “The *Lord God* shall blow the trumpet”^b (the seventh and last woe trumpet)—GOD THE SPIRIT, above identified with the seven trumpet angels, and the seven spirits before the throne.

The seven vial angels are the same probably as the seven trumpet angels, although in ch. xv. 1, not

^a Ch. x. 7.

^b Zech. ix. 14.

mentioned as having been seen before ; for that verse commences a fresh scene—"another sign in heaven;"—and, as in other cases, the persons are described previously to their acts.

The seven angels of ch. viii. 2, to whom were given seven trumpets, had already been described as "seven lamps of fire," or, "spirits of God," in ch. iv. 5, from which place the same scene continues through several chapters.

The "seven angels having the vials of the wrath of God," come out from the temple in priestly garments,—“clothed with pure and white linen” and girded with “golden girdles ;” This description is, so far, similar to that given of the one in Rev. i. who had the “seven stars in his right hand ;” and precisely the same as that of the “certain man” of Dan. x. ; before shown to be the Holy Spirit.

Further, One of these angels came and *talked* with St. John, saying, “*Come hither*, and I will *shew* thee the judgment of the great whore, and tell thee the *mystery* of the woman ;” this again coinciding with what is related of him who *shewed* St. John the “*mystery* of the seven stars in his right hand.”

Again, one of the vial angels *talking* with St. John, said, “*Come hither*, and I will *shew* thee the bride, the Lamb’s wife.” So again, one with the “voice as it were of a trumpet,” *talking* with him,

said, “*Come up hither*, and I will *shew* thee things which must be hereafter.”^a

The last time any of these vial angels is mentioned, one of them, again *talking* with St. John, holds a *golden reed* to *measure* “*the great city*, the holy Jerusalem;” the dimensions of which, are “according to the *measure of a man*, that is, of the *angel* ;”^b an unusual mode of expression. No man being previously named, the expression “a man,” might seem superfluous; yet it forms one of those numerous *iotas* in the law and gospel, which fulfil an important part in the scheme of divine truth. Here, it strengthens the chain of connexion between the “angel” spoken of, and a person described by Ezekiel, as also one who appeared to Zechariah, and who, in both these last passages, is called a “*man*.” It seems added, as if to intimate, that all the three passages describe the *same* Divine Being occupied in measuring Jerusalem.

Zechariah’s words are, “I lifted up mine eyes, and looked, and behold a *man* with a *measuring line* in his hand. Then said I, Whither goest thou? And he said to me, To *measure Jerusalem*, to see what is the breadth thereof, and what is the length thereof.”^c

The “*man*” who appeared to Ezekiel also, had in his

^a Rev. iv. 1.

^b Rev. xxi. 17.

^c Zech. ii. 1, 2.

hand a line of flax, and a *measuring reed*, wherewith he took the dimensions of the “*frame of a city* ;” and, like the man who appeared to Zechariah and St. John, he *talked* with the prophet, occasionally explaining what was shewn to him.^a

While then, the peculiar expression of St. John admits of the substitution of “angel” for “man” in the two other passages, this, with the coincidences noticed, leads to the above conclusion, that it was the same “angel,” or “man,” that appeared to the three prophets.

Ezekiel describes him as “like the appearance of *brass*.” In this respect resembling the “*living creatures*” of the same prophet, and the “*certain man*” of Daniel. The “One like the *Son of man*,” in Rev. i., is also so represented;—“his feet like unto fine *brass*.”

He who appeared to Amos with a “*plumb-line in his hand*,” and foretold the *desolations* of the “high places of Isaac,” was the *Lord*.^b So we infer that he who with a “*measuring line in his hand*” appeared to Ezekiel, Zechariah, and St. John,—to each prefiguring the *restoration* of the holy city, Jerusalem,—was also the *Lord*.

Hence another proof, that the vial angels represent one of the Persons of the Trinity, — apparently the Third ; since he who with a “measuring line

^a Ezek. xl. 2, 3.

^b Amos vii. 7.

in his hand" "*talked*" with St. John, was one of them. Moreover, as Jehovah the "Spirit" *carried* Ezekiel away, to *shew* him the abominations and *wickedness of Jerusalem*; so this "angel" *carried* St. John away to a great and high mountain, and *shewed* him the *holy Jerusalem*, descending out of heaven, having the glory of God;—"all these circumstances testifying to the same effect.

Further. This sevenfold plurality of angels signifying the one Spirit, elucidates the passages considered in Nos. LXIII., LXXII., and confirms the supposition, that the plurality of angels there noticed, has this same signification.¹

A few facts from the early history of Israel, similar to those connected with some of the trumpets and vials,² may be pointed out, as indicating the *literal* accomplishment of these predictions of what "shall be hereafter."

Rev. viii. 7. The first angel sounded, and there followed *hail* and *fire* mingled with blood, and they were cast upon the earth.

Exod. ix. 23, 24. Moses stretched forth his rod towards heaven: and the Lord sent thunder and *hail*, and the *fire* ran along upon the ground; so there was *hail*, and *fire* mingled with the hail, very grievous.

¹ The like identity of plurality (probably seven fold) with unity, is discernable among evil beings also. In Mark v. 2, 3, 9, the "unclean spirit" being asked, "What is thy name?" replied, "*My name is Legion*, for we are *many*."

In Matt. xii. 45, "*seven spirits*" entered into the man among the tombs; and "*seven devils*" were cast out of Mary Magdalene. Mark xvi. 9.

² See Appendix E.

Rev. ix. 1, 2. The fifth angel sounded, and a star fell from heaven unto the earth; and to him was given the key of the bottomless pit, and he opened the bottomless pit; and there arose a smoke out of the pit, and there came out of the smoke, *locusts* upon the earth.

Exod. x. 13, 14. The Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the *locusts*. And the locusts went up over all the land of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such.

The seven vials of the wrath of God, are called the seven last *plagues*. Rev. xv. 1.

Rev. xvi. 2. The first (angel) poured out his vial upon the earth; and there fell a *noisome and grievous sore upon the men* which had the mark of the beast, and worshipped him.

V. 4. The third angel poured out his vial upon the *rivers and fountains of waters; and they became blood*.

V. 10. The fifth angel poured out his vial upon the seat of the beast; and his *kingdom was full of darkness*.

V. 12. The sixth angel poured out his vial upon the *great river, Euphrates; and the water thereof was dried up*, that the way of the kings of the east might be prepared.¹

Exod. ix, 10. Moses sprinkled (ashes) of the furnace up toward heaven; and it became a *boil breaking forth with blains upon man, and upon beast*.

Exod. vii, 20. Moses lifted up his rod, and smote the waters that were in the river, and all the *waters that were in the river were turned to blood*.

Exod. x. 22. Moses stretched forth his hand toward heaven; and there was a *thick darkness in all the land of Egypt* three days.

Exod. xiv. 21. Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the *sea dry land*, and the waters were divided. Joshua iv. 23. The Lord your God *dried up the waters of Jordan* from before you, as the Lord your God did to the *Red sea* which he *dried up* from before us.

¹ May not the "kings of the East," for whom a way is to be *prepared* through the Euphrates, signify Him for whom a "highway" is to be *prepared* or "made straight," in the desert? "Prepare ye the way of the *Lord*: make straight in the desert a highway for our *God*." Is. xl. 3.

Rev. xvi. 17, 21. The seventh angel poured out his vial into the air; and there fell upon men a *great hail out of heaven*, and the plague thereof was exceeding great.

V. 18. And there were voices, and *thunders, and lightnings*; and there was a *great earthquake*, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Josh. x. 11. The Lord cast down *great stones from heaven* upon them (the five kings of the Amorites and their hosts) and they died: they were more which died with *hailstones* than they whom the children of Israel slew with the sword.

Exod. xix. 16, 18. And it came to pass on the third day in the morning, that there were *thunders and lightnings*, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; . . and the *whole mount quaked greatly*, and mount Sinai was altogether on a smoke because the Lord descended upon it in fire.

These “seven *last plagues*,” so similar to those of Egypt, seem to fulfil the prophecy of Micah. “*According to the days of thy coming out of the land of Egypt, will I shew unto thee marvellous things* ;”^a probably at that time when “the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. Then the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire.”^b For the Lord will yet again “be revealed in flaming fire, taking vengeance on them that know not God.”^c For “thus saith the Lord, My determination is to gather the nations, that I may assemble the kingdoms to *pour* upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.”^d

^a Ch. vii. 16.

^b Ch. i. 3, 4.

^c 2 Thess. i. 8.

^d Zeph. iii. 8.

XCVI.

Rev. xvi. 5. And I heard the *angel* of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged us.

The “angel of the waters” must be the “third angel,” who “*poured* out his vial upon the rivers and fountains of *waters*;—even He who measureth the waters in the hollow of his hand;^a and who calling “for the *waters* of the sea *poureth* them out upon the face of the earth. THE LORD IS HIS NAME.”^b

XCVII.

Rev. viii. 3—5. Another *angel* came and stood at the altar, having a golden censer; and there was given him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the *angel's* hand. And the *angel* took the censer, and filled it with fire of the altar, and cast it into the earth.

This angel's position at the “golden altar,” and his offering incense, prove his priesthood; though not that he was High Priest. For though the latter alone could enter *within* the veil to burn incense; yet *without* the veil, where the “golden altar for incense” was placed, the other priests also, ministered, and there “offered unto the Lord, every morning and every evening, burnt sacrifices and sweet *incense*.”^c

^a Is. xl. 12.

^b Amos ix. 9.

^c Exod. xxx. 1, 8. xl. 5.

But as the Holy Spirit, their antitype, already appears in this scene as the “seven angels” with trumpets, this angel with the “golden censer,” must be our great “Advocate with the Father,” Jesus Christ, who “ever liveth to make *intercession* for us.”

XCVIII.

Rev. xxi. 12. And the city had a wall great and high, and had twelve gates, and at the gates *twelve angels*, and names written thereon, which are the names of the twelve tribes of the children of Israel.

This passage is usually understood in a figurative sense; the city symbolizing a future glorified *spiritual* state of the church of God, founded by the apostles. But the prophecy may have also a literal signification, and the city signify primarily, not the metaphorical “bride,”—the spiritual household of God,—but her *literal dwelling* place.

It is true that the spiritual church is frequently in scripture symbolized both as a *person*, and a *building*, of which individual believers are parts. The new Jerusalem is described as descending from heaven, “having the glory of God,” and “prepared as a bride adorned for her husband:” and,—like the king’s daughter whose clothing is of wrought gold,—she is “all glorious within;”^a for the “street of the city, and “the city,” were of

^a Ps. xlv. 13.

“pure gold.”^a Also, like the “desolate,” afflicted “wife,” whose stones shall be laid with “fair colours,” and “her foundations with sapphires;”—for her Maker is her husband, who though “in wrath he hid his face from her for a moment, yet with everlasting kindness will he have mercy upon her:”^b—So the wall of the city is of “jasper,” its gates of “pearl,” and its twelve foundations, in which are the names of the twelve apostles of the Lamb, are “garnished with all manner of precious stones,” while its “light was like unto a stone most precious.”^c

Compare also St. Paul’s account of the citizens and household of God, composed of Jews and Gentiles, “built upon the foundation” of the “apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.”^d And as they are represented both as growing, and being built into a *temple*; so are they, as both growing, and being built, into a *body*,—that of the “perfect man.” That they “may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, maketh increase of the body unto the edification,”—or building,—“of itself in love.”^e St. Peter also, describes the spiritual

^a Rev. xxi. 18, 21.

^b Is. liv. 1--11.

^c Rev. xxi. 11--21.

^d Eph. ii. 19--22.

^e Eph. iv. 15, 16.

house as a sanctuary built up of lively stones,—“the precious sons of Zion”¹ founded upon the elect precious corner stone rejected by the builders, but become the “headstone of the corner.”^a Those “precious;”—this “*most* precious.”^b

And as our Lord says, “This is the Father’s will that of all which he hath given me I should lose nothing, but should raise it up again at the last day;”^c so in that day when he shall make up his “special treasure,”^d ² not one “jewel” will be missing from the “royal diadem in the hand of our God,”^e—not one member from that “body,”—not one “stone” from that “city” which, “adorned as a bride for her husband,” has been carefully planned and accurately measured according to the unerring “measure of a man, that is, of the angel.” It will be “perfect and entire, wanting nothing.”

But besides the figurative signification of this “holy city,” there are indications that the description must also be understood of a *literal* city.

In chapter xvii. 14, we read of those who “enter in through the gates of the city,” and who “have a right to the tree of life.”

Now if this “city” or “bride” represents the

^a 1 Pet. ii. 4, 5.

^b Comp. Rev. xxi. 11.

^c John vi. 39.

^d Mal. iii. 17, marg.

^e Is. lxii. 3.

¹ Comparable to the most fine gold. Lam. iv. 1, 2.

² The Heb. word סְנִינָה signifies “private property.” The corresponding Greek word περιποισις is in Eph. i. 14, translated “purchased possession,” and in 1 Pet. ii. 9, “peculiar,” a “peculiar people.”

spiritual church,—the family of God,—and the stones its individual members,—who are these that enter in through the gates? and who the “twelve angels at these gates? The counterpart of these is wanting. But if the description be literally interpreted, which the literal fulfilment of other prophetic descriptions justifies, these fall naturally into their proper places, and the whole presents a complete picture of a material, inhabited city.

Though briefly described, its plan and dimensions are accurately defined by direct revelation from heaven, as had been the case with other places chosen by God for himself and his peculiar people. The *ark* of Noah,^a and the *tabernacle* of Moses,^b were *material* habitations constructed after a pattern given by God. The *temple* of Solomon was made according to all that “the Lord” had “made David understand in writing.”^c And for the latter, not only were patterns of the building, furniture, and utensils, given,—(as were also those for the tabernacle, which it closely resembled, excepting that the tabernacle was a moveable erection, the temple a permanent edifice,)—but even the weight of each article was specified, together with full directions respecting the priests, Levites, and people connected with it. Now these were material erections, each beautiful and well adapted for the time then present. And though the heaven of heavens cannot contain the great Architect

^a Gen. vi. 14--16.

^b Exod. xxv. 8, &c.

^c 1 Chron. xxviii. 19.

who gave the designs, yet in these sanctuaries “made with hands,” He chose to dwell in the midst of his people.^a

Yet where are these dwellings—these houses of our God now? They were but figures foreshadowing future things, and accompanied with divers washings and carnal ordinances imposed “until the time of reformation;^b—until Christ, the Lord from heaven, and mediator of the better covenant,” came and re-formed the church, establishing it upon better promises; when being no longer required, all the former things passed away, and He re-“entered heaven, there to appear in the presence of God for us.”

But will there be no other changes? Will not the God of Israel return from within the veil, and again dwell with his people?

Having “offered one sacrifice for sins for ever,” He entered the holy place, and sat down on the right hand of God; yet it is only “*till* his enemies be made his footstool;” “and to them that look for him will he appear the second time without sin unto salvation.”^c The “heavens receive him” *only* “*until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”^d

Great changes, therefore, have yet to take place;

^a Heb. ix. 24. Exod. xxix. 44--46. 1 Kings vi. 12, 13. ^b Heb. ix. 9, 10.

^c Heb. ix. 24--28. x. 12, 13.

^d Acts iii. 20.

and many prophecies and promises to be fulfilled. The kingdom has yet to be restored to Israel; and, according to the “oath sworn to David,” Christ has yet to sit,—not where he now is, “in the throne” of his Father in heaven,^a but—on the throne of his father David, King of Israel.^b

And “Jerusalem shall” yet “be called the throne of the Lord.”^c And another temple has yet to be built. For when this Priest after the order of Melchisedek,—this son of David,—the “Branch” grown “out of the root of Jesse,” shall sit upon his throne; “he shall build the temple of the Lord” and “shall be a Priest upon his throne,”^d—Priest of the most High God, and King of Salem: “and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.”¹

The temple, wherein the “*Spirit of God*” dwells, and wherein are offered up spiritual sacrifices, is a *spiritual house*;—that building “fitly framed together for an habitation of God through the Spirit.” As St. Paul, addressing the Corinthians, says, “Know ye not that *your body is the temple of the Holy Ghost*.”^e

For the dwelling place of the *Spirit*, then, as no building “made with hands” is needed, no plan for any temple has been revealed for the present dispensation: whence our places for public worship are

^a Rev. iii. 21.^b Acts ii. 29, 30.^c Jer. iii. 17.^d Zech. vi. 12, 13.^e 1 Cor. vi. 19.¹ See Appendix F.

only of human design. But hereafter, (though not as superseding that spiritual temple, even that image of God in which man was created, and to which he will be restored when conformed to the image of the Son in whom the Father dwelt,) when the Lord from heaven, and Son of David, “both God and *man*,” shall again come, a place for our Emmanuel will again be needed, and a habitation will again be built for the “mighty God of Jacob.”

And has Jehovah given no plan or pattern for this “house of our God?”

The “man” with a “measuring line in his hand” who appeared in vision to Ezekiel, laid down a plan for a *temple* which unquestionably has never yet been built.

This temple, or “house,” of Ezekiel, is probably the one referred to by Zechariah in ch. vi. 12, 13; —the temple which the Branch out of the root of Jesse, who shall be a priest upon his throne, shall build. For after its measurement by the “man” in Ezekiel’s vision, “the glory of the Lord filled the house,” and the prophet heard him speaking out of the house, and announcing *it* as “the place of his throne,” where he would “dwell in the midst of the children of Israel for ever.”^a And judging from previous examples, that which Ezekiel describes must be a substantial, material edifice;—and one not like that built after the captivity, which only

^a Ezek. xliii. 5, 7.

partially corresponded, but one in every particular correctly answering to the plan given by the “man with a measuring reed” and “a line of flax in his hand.”

But besides this, the same man gave also measurements for a whole *city*,¹ which likewise has not yet existed; and for the division of the *land* by lot among the tribes of Israel; and moreover, detailed various temple-rites and ceremonies to be observed by all the inhabitants of the city or land.^a And if, as Ezekiel intimates, among these, such sacrifices as are repugnant to the feelings be re-instituted, we are yet assured that a time will arrive when there will “be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things shall have passed away.”^b

Possibly, therefore, Ezekiel’s city will continue only during the thousand years of Christ’s reign on earth; when those beheaded for the witness of Jesus, will reign with him previous to the time when death and hell will be cast into the lake of fire, and there will be no more death; this city to be then superseded by another city, and by glories, which will not be enjoyed by the people of God, until these heavens shall have passed away with a great noise, and the elements shall have melted with fervent heat, and

^a Ezek. xl. xlviii.

Rev. xxi. 4.

¹ “A city which would be nearly forty miles in circuit, or ten miles on each side of the square, which was vastly larger than Jerusalem ever was.” Scott’s Com.: on Ezek. xlviii. 30, 35.

“new heavens, and a new earth,” shall have taken their place. “For the fashion of this world passeth away,” and “the heavens and the earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men.” “Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.”^a And, though “here we have no continuing city,” yet like Abraham, “we seek one to come;”—a “city which hath foundations, whose builder and maker is God.” The city he looked for, for himself and his descendants, was not a purely spiritual, but a material, and permanent dwelling place, in that “better country” which they by faith “saw afar off,” in contradistinction to the “tabernacles” in which they sojourned while “strangers and pilgrims” in the wilderness; for these all died “not having received the promises, God having provided some better thing for us, that they without us should not be made perfect.”^b

These expectations being founded upon the promises as yet unfulfilled, seem to outline some of the great changes in the church and world, which will prevail when “all things will be made new;” and which are summed up in the comprehensive though brief description given in Rev. xxi. and part of xxii., where the dimensions of a city,—the new Jerusalem,—are again defined; this city in many par-

^a 2 Pet. iii. 7—13.

^b Heb. xi. 9—40.

ticulars corresponding with, though in others differing from, that of Ezekiel's. There burnt-offerings and sacrifices are to be slain. Here, "there shall be no more death." There, the east gate is to be shut. Of this, the gates shall not be shut. That had a temple. This has no temple.^a

He that sat upon the throne said, "Behold, I make all things new." And St. John "saw a new heaven and a new earth, for the first heaven and the first earth were passed away ;" and also "a new city which had foundations,"—the "new Jerusalem,"—"coming down from God out of heaven prepared as a bride adorned for her husband," when a great voice proclaimed "The tabernacle of God is with men and he will dwell with them." If then, the "new heaven" and the "new earth" be literal, the "new" and "holy city Jerusalem" must be literal also. The "bride" therefore, seems to mean, rather the material city, than its inhabitants, since it was the *city* St. John saw descending from heaven prepared *as* a bride, and which is afterwards spoken of as the "bride, the Lamb's wife."

Nor are the decorations, and other particulars, so different from buildings hitherto seen, as to render the future existence of such a city improbable. In the "gold" and precious stones with which it is adorned, it resembles the temple built

^a Ezek. xliv. 1, 11, 15. Rev. xxi. 3, 25, 22.

by Solomon. “He overlaid the house, the beams, the posts, and the walls thereof, and the doors thereof, with *gold*,” and “garnished the house with *precious stones* for beauty.” And as the “*Glory of the Lord*” filled that house, so “this city has no need of the sun, neither of the moon to shine in it; for the *glory of God* did lighten it and the Lamb is the light thereof,”—a “light like unto a stone most precious.”^a

These things therefore being possible of a literal city, this appears to be the one looked forward to by Abraham, Isaac, and Jacob, as of old by all the people of God.

This city has “*twelve gates*” of pearl, on which are written the names of the *twelve tribes* of the children of Israel, and at which are stationed “*twelve angels*.”

Now if the last two chapters of Revelation relate to the *glorified* state of God’s people and city, they will be seen in their resurrection and *angelic* bodies.¹ Consequently these “twelve angels” may be the *twelve patriarchs* of the tribes of Israel. But on the other hand, although the names of the Apostles are not inscribed on these “gates,” but on the “foundations of the wall,” yet as the word *gate* denoted the place where justice was administered, it seems more likely that these twelve angels are the *twelve apostles*, to whom it was promised that “when the Son of man shall sit on the throne of his glory,” they

^a 2 Chron. iii. 6, 7. v. 14. Rev. xxi. 11, 23.

¹ See No LIX.

“also shall sit upon twelve thrones judging” those whose names appear on these gates,—“the twelve tribes of Israel.”^a

The gates are twelve,—probably to afford the more commodious access for those who having a “right to the tree of life” “may enter in through the gates into the city,”^b and who from the inscriptions on the gates, it may be supposed will consist chiefly of the twelve tribes, others forming only a small exception; perhaps they, who, like the offspring of Jeshurun, will be “called by the name of Jacob, and surnamed by the name of Israel.”^c For as on the allotment of the land among the tribes, provision is made for the “stranger” sojourning among them, that they may “have inheritance among the tribes;”^d so here, “whosoever will,” may “take of the water of life freely,” and will not be excluded like those who are “without the city,” but may enter in with the people after whom they are “surnamed,” while many children of the kingdom will be cast out into outer darkness;^e—the mass of citizens, however, consisting of those whose names are on the gates. If not, what becomes of the continual promises made to Abraham, Isaac, and Jacob, and their descendants, chosen from among men as God’s “peculiar people;” and in reliance upon which

^a Matt. xix. 28.

^d Ezek. xlvii. 22.

^b Ch. xxii. 14.

^c Is. xlv. 5.
Matt. viii. 12.

promises, Abraham left his “own country, and kindred, and father’s house.”

These and other promises in the Old Testament, made, not to the Jews only, but to all the twelve tribes, and yet remaining unfulfilled, are repeated in the New, where these literal descendants of Israel, still seem to be the “seed” to whom they are applied, though now “swallowed up,” or “mixed among the people,”^a and known to the world only as Gentiles. They are lost or scattered among the heathen, “until the fulness of these Gentiles be come in.”

St. Paul, the apostle of the Gentiles, himself of the “stock of Israel, of the tribe of Benjamin,” recognizes in these “Gentiles,” *his kinsmen according to the flesh*; for both in his personal addresses, and in his Epistles to them, he grounds *their* hope on promises made to the literal Israel. But if these Gentiles are not the natural descendants of Abraham, surely these promises “pertain” not to them.

St. James addresses his Epistle “to the *twelve tribes scattered abroad*.”

St. Peter,—his first Epistle, to the “*strangers scattered*¹ throughout Pontus, Galatia,” etc.

These “scattered strangers” appear to be the same as the “scattered tribes” of St. James’ Epistle, and, like the Israelites of old, are called “*strangers and pilgrims*.”^b

^a Hos. viii. 8, vii. 8.

^b 1 Pet. ii. 11. Heb. xi. 13.

¹ διασπορα. See John vii. 35. James i. 1.

Hence the new Testament, as well as the Old, seems specially written for, and concerns that “chosen generation, royal priesthood and holy nation,” which are God’s “peculiar treasure above all people:”—that is, “the children of Israel.”^a Consequently the great mass even of believing *Gentiles* who have laid hold upon the hope set before them in the gospel, must be the *natural seed* of Abraham, now become the “*multitude of nations*”^b and “as the stars of the heaven, and sand upon the sea shore which cannot be measured nor numbered.”^c

Whether this be so or not, both Jews and Christian Gentiles agree in looking beyond the grave for “the promise made to the fathers; unto which promise,” St. Paul says, “the twelve tribes instantly serving God day and night, hope to come:”^d when “many shall come from the east and west,” “and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.”^e These all, both Jews and Gentiles, died without having received the promise; but they died in faith; “looking forward in sure and certain hope of the resurrection to eternal life;” persuaded that what God had promised he was able to perform; and that he who had “*stretched the line*,” and had “*measured and laid the foundations of the earth*, and the corner stone thereof,”^f would also build for them a *city* which hath *foundations*, and which cannot be

^a 1 Pet. ii. 9. Exod. xix. 5, 6.
^d Acts xxvi. 7.

^b Gen. xlviii. 19.
^e Matt. viii. 11.

^c Gen. xxii. 17. Hos. i. 10.
^f Job xxxviii. 4—6.

· moved.” They “staggered not at the promises of God through unbelief, but were strong in faith,” and being “persuaded of them embraced them,” “wherefore God is not ashamed to be called their God, and he hath *prepared for them a city.*”^a

Such then appears to be the city whose wall is a *hundred and forty-four* measured cubits, having foundations, and twelve gates inscribed with the names of the twelve tribes of Israel, and seen “coming down from God out of heaven, *prepared as a bride,*” to receive and accommodate the *hundred and forty-four* thousand “sealed with the Father’s name in their foreheads,” and “standing on the Mount Sion with the Lamb,” for these are the “twelve tribes of Israel.”^b Jesus had assured his disciples that in his “Father’s house are many mansions,” and that he should go and “*prepare a place* for them, that where he was, there they might be also.”^c Accordingly, on returning to receive them to himself, having raised those that sleep in Jesus, and changed his living people, they are here seen collected together, standing with the Lamb, ready to be launched away,—not above the waves of a *drowning* world, but above the flames of a *burning* world; and to receive the inheritance he had chosen for them; “an inheritance incorruptible, and undefiled, and that fadeth not away,” reserved in heaven for those

^a Rom. iv. 20. Heb. xi. 13, 16. ^b Rev. xiv. 1. vii. 3, 4. ^c John xiv. 2, 3.

who are “sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.”^a “Heirs of God and joint-heirs with Christ,” they shall *then* “inherit the kingdom prepared for” them “from the foundation of the world,”^b and enter into the rest which remaineth for the people of God, and be for ever with the Lord.

We conclude this Number with the following passages alluding to this New Jerusalem.

“Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord. For there are set thrones of judgment, the thrones of the house of David. Peace be within thy walls, and prosperity within thy palaces.” “There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her: she shall not be moved.” “Out of Zion the perfection of beauty God hath shined.” “When the Lord shall build up Zion, he shall appear in his glory.”^c Its walls shall be called “Salvation,” and “its gates Praise,” and they shall be “open continually.” “The Lord shall arise upon thee, and his glory shall be seen upon thee.” He will “beautify the place of his sanctuary, and make the place of

^a Eph. i. 13. ^b Matt. xxv. 34. ^c Ps. cxxii. 2—7. xlvi. 4, 5. l. 2. cii. 16.

his feet glorious." "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light and thy God thy glory." . . . "The days of thy mourning shall be ended." "Thy people also shall be all righteous."^a

They will also "*inherit the land* for ever." Once "Zion said, The Lord hath forsaken me, and, my God hath forgotten me." But now, thus saith the Lord, "Put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee, the uncircumcised and the unclean. Thou shalt no more be called Desolate but thou shalt be called Hephzi-bah,¹ and thy land Beulah,² for the Lord delighteth in thee, and thy *land* shall be married.³ And the Gentiles shall see thy righteousness, and all kings thy glory, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."^b

XCIX.

Rev. xxii. 6, 7. And he said to me, These sayings are faithful and true: and the Lord God of the holy prophets sent his *angel* to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

^a Is. lx. 18--21. Comp. Rev. xxi. 4, 11, 23--27. xxii. 15.

^b Is. xlix. 14. lii. 1. lxii. 1--5.

¹ Marg. That is, My delight is in her.

² Marg. That is, Married.

³ See Appendix G.

V. 8—14. And I, John, saw these things, and heard them. And when I had heard, and seen, I fell down to worship before the feet of the *angel* which shewed me these things. Then saith he unto me, See thou do it not : for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book : Worship God. And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand. . . And, behold, I come quickly ; . . Blessed are they that do his commandments.

V. 16, I, Jesus, have sent mine *angel* to testify unto you these things in the churches. . . For I testify unto every man that heareth the words of the prophecy of this book ; . . He which testifieth these things saith, Surely I come quickly ; Amen. Even so, come, Lord Jesus.

The “angel” in all these passages,—the last that have to be noticed,—appears to be same. He seems also to be the speaker in V. 6. and 9 ; the words, “and he said unto me” of V. 6,—which is a continuation of the preceding narrative,—referring to some one already mentioned, who appears to be the vial angel of ch. xxi. 9, that “talked” with St. John, as no one else addresses him in the intermediate verses.

This vial angel, (of ch. xxi. 9,) who “*talked*” with St. John, “*carried*” him away “to a high mountain,” and “*shewed*” him that “*great city,*” *Jerusalem*, the description of which is continued to ch. xxii. 5 ; after which, in the next verse, this vial angel still continues to speak to the prophet, and seems to be also, the “angel” of V. 8, who “*shewed*” St. John “these things,” and before whose feet he fell down to worship. For in ch. xix. 10, a similar act is related ; and though it is not there stated before whom he “fell down,” it must have been before the feet of

the vial angel of ch. xvii. 1, who also “*talked*” with St. John and “*carried*” him away into the wilderness to *shew* him “that *great city*” *Babylon*; the fall of which, and the consequent rejoicings, occupy the intervening passages.

The vial angel having *shewn* St. John these things, seems therefore to be the angel of V. 6, (here speaking of himself in the third person,) sent by the “Lord God of the holy prophets” to “*shew* the things shortly to be done,” which words identify him also with the “angel” of Rev. i. 1, sent by Jesus Christ to “signify” to St. John “things shortly to come to pass;” and again, with the angel of ch. xxii. 16, sent by Jesus to “testify these things in the churches.”

The book of Revelation is, as we have seen, divided into two parts. The *subjects* of these, and also the *time* to which each refers, are entirely distinct from each other. The *revealer* of each part is also different.

The *first* part, containing “things which *are*,” relates to things existing at the time the prophecy was given, and was revealed by symbols, and explained to St. John while in the isle of Patmos, by *Christ*, when after addressing the seven churches, his mission seems to close; and he thenceforward leaves future things to be revealed to his disciples by the *Spirit*, who He had promised should teach and

guide them into all truth. The first part of the Book, primarily confined to Asia Minor, though in a measure applicable to churches in every age, seems to have been already fulfilled.

The *second* part, revealing “things which must be *hereafter*,” or “things shortly to come to pass,” relates to times future, and to events affecting; not only the earth and heaven also, but even the whole universe.

To behold these, St. John remained, not as before in Patmos, but was called into heaven, where he beheld several distinct scenes, described in the several separate sections of this book; but in all, the one same principal object is never lost sight of. In all, *Jesus* is ever beheld;—whether as the “Lamb slain from the foundation of the world;”—the “Lamb worthy to receive power and riches,” etc.;—the “Lamb standing in the midst of the throne;”—the “Lamb” in whose book names are written;—the “Lamb” who redeems and who feeds his people;—the “Lamb” in whose blood their “robes are made white;” and whose bride, thus arrayed, is made ready for the “marriage supper of the Lamb;”—the “Lamb standing on the mount Zion” surrounded by the “hundred and forty-four thousand;”—the “Lamb followed whithersoever he goeth;”—or the “Lamb” from whose wrath his enemies call upon the rocks to fall and hide them;—as the “Lion of the tribe of Judah,” the “root of

David ;"—as the "Son of man" coming in the clouds of heaven to "reap the harvest of the earth ;"—as seated "on a white horse" judging and making war ;—as the "Word of God, King of kings, and Lord of lords ;"—as reigning for ever and ever, the kingdoms of this world becoming the kingdoms of our Lord and of his "Christ ;"—or, in the "new heaven and the new earth," as the "light" of the new city, and together with the Lord God Almighty, the "temple of it ;"—in these and many other aspects throughout these various streams of prophecy, JESUS is ever pre-eminent.

Much, if not all, of this second part, remains yet unfulfilled ; and perhaps, the whole may refer to time immediately preceding, and during the Second Advent ;—to that "great day of the Lord," when this "nobleman" having received the kingdom from his Father, the "Ancient of days," will return from the "far country,—from the end of heaven ;"^a—to that day when "all that are in their graves shall hear the voice of the Son of God and they that hear shall live ;" when he "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other ;"—to that "hereafter," when "every eye shall see him" "coming in the clouds of heaven with power and great glory ;"^b—and even to times more distant still ; when in the "new heaven, and

^a Luke xix. 12. Dan. vii. 13. Is. xiii. 5. ^b Matt. xxiv. 30, 31. Rev. i. 7.

the new earth," he may be revealed in yet greater glory,—even that which he had with the Father "before the world was."^a

That the revealer, and interpreter of the second part, which commences at ch. iv., is the Holy Spirit remains now to be shewn.

It has been already seen, that the Holy Spirit was the revealer, and interpreter of the four visions of Daniel, all of which seem also to reach onward to "the time of the end," or "latter days;"—to "things which must be hereafter;" and in all of which also, the same divine Saviour, under different aspects, stands revealed as the grand object of the visions. In the first, as the "*Son of man*" coming in the clouds of heaven to the "Ancient of days" to receive his kingdom.^b—In the second, as the "*Prince of princes*," opposed by the king of fierce countenance.^c—In the third, as the "*Messiah the Prince*," cut off, but not for himself,¹ to finish transgression, to make an end of sins, to bring in everlasting righteousness.^d—In the last, as "*Michael the great Prince*," standing up "for the children of thy people," every one of whom "found written in the book,"—the Lamb's book of life,—"shall be delivered."^e

So, when the "door was opened in heaven,"

^a John xvii. 5.

^b Dan. vii. 13.

^c Dan. viii. 23, 25.

^d Dan. ix. 24, 25.

^e Dan. xii. 1.

¹ "For he was cut off out of the land of the living : for the transgression of my people was he stricken." Is. liii. 8.

(Rev. iv. 1,) the first voice St. John heard, was a “*voice as it were of a trumpet talking*” with him, which said, “Come up hither, and I will *shew* thee things which must be hereafter.” Afterwards the “*four beasts*,” as it were with the noise of thunder, repeat the invitation, “Come and *see*.” One of the seven *angels with vials*, also, more than once *talked* with him, and repeating the invitation, “Come hither,” “*shewed*” him various things. And all these,—the “voice as of a trumpet,”—the “four beasts,” who said, “Come and see,”—and the angels with vials,—all seem to be significant of the Holy Spirit.

Twice also, one of the “elders” explains some matters to St. John;^a but excepting these, and they who talk with him in ch. xxii., he is addressed only by a “voice from heaven,” and by “Him that sat upon the throne.”^b The two latter, however, neither shew nor explain any portion of the second part.

Now bearing in mind the words of Jesus, “When the Spirit of truth is come, he shall teach you all things; he shall *testify* of me and he shall *shew you things to come*, he shall glorify me for he shall *receive of mine*, and shall *shew* it unto you, and whatsoever he shall hear that shall he speak;”—and finding, in the last chapter of that volume which testifies of Jesus, that the “angel” of V. 8, at whose feet St. John “fell down to worship,” is the vial angel who *talked* with him, and *shewed* him the “new city,”

^a Rev. v. 5. vii. 13.

^b Ch. x. 4. xxi. 5.

the bride, the “*Lamb’s* wife,” also the “pure river, of the water of life, clear as crystal proceeding out of the throne of God and the *Lamb* ;” and that the second part throughout, ever testifies of Jesus,—we seem justified in concluding, not only that this angel of V. 8, who thus “takes of the things of Jesus and shews them” to St. John, and also the “angel” of V. 16, sent by Jesus to “*testify* these things in the churches,”—is the HOLY SPIRIT; but also that the *Holy Spirit is the revealer, and interpreter of the whole of this second part of Revelation.*

That the angel of Rev. xxii. 16, of whom Jesus says, “I, Jesus, have sent mine angel to testify these things in the churches,” is the Holy Spirit, is further established by the history of the early churches, as recorded in the New Testament, for we read that when the apostles, who also were to bear witness of Jesus, “went forth and preached everywhere,” the word was “confirmed with signs following ;”^a (the “demonstration of the Spirit:”) the “signs, and wonders, and divers miracles,” God granted them to perform, being all, the *gifts of the Spirit*, who thus “testified,” and confirmed the word preached by the apostles. To this testimony of the Spirit also, the words of Jesus to each of the seven churches in Asia seem specially to refer. “He that hath an ear let him hear what the *Spirit* saith to the churches.”

^a Mark xvi. 20.

Having identified the “angel” of each of these verses, as the third Person of the Trinity; one or two other particulars may be interesting to the reader.

In Revelation, though the throne is called “the throne of God and of the Lamb,” yet he that sat *upon* the throne seems invariably to be God the *Father*. Jesus is spoken of, as being *in*, (ἐν,) or, *in the midst* (ἐν μέσῳ) *of*, but never *on*, (ἐπὶ,) the throne, as will be seen by comparing the following passages.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father *in* his throne.” Ch. iii. 21.

“*In the midst* of the throne stood a Lamb, as it had been slain, and he came and took the book out of the hand of him that sat *upon* the throne.” Ch. v. 6, 7.

“Blessing, and honour, and glory, and power, be unto him that sitteth *upon* the throne, *and* unto the Lamb.” V. 13.

“Hide us from the face of him that sitteth *on* the throne, *and* from the wrath of the Lamb.” Ch. vi. 16.

“Salvation to our God which sitteth *upon* the throne, *and* to the Lamb.” Ch. vii. 10.

“The Lamb which is *in the midst* of the throne shall feed them.” V. 17.

In all these passages the Father alone is seated *on* the throne.¹

Again. He who sits *on* the throne, that is, the *Father*, in ch. xxi. 6, says, “*I am Alpha and Omega.*” But in ch. i. 8, He who says, “*I am Alpha and Omega,*” is He “*which is, and was, and is to come.*” This latter phrase also, is significant of the First Person of the Trinity, as is plain from V. 4, 5, where the three Persons are separately described, and where, by it the Father is distinguished from the “seven spirits which are before his throne,” and from “Jesus Christ, the faithful witness.” It occurs in only three other places;—in ch. iv. 8, where being addressed to him who “sat *on* the throne,” it is evidently applied to the Father; and in ch. xi. 17, and xvi. 5, where, though not so obvious, it still appears to be applied to this same Person; as may also be inferred from the title,—“the *Lord God Almighty,*”—which occurs in every passage wherein the phrase, “*which is, and was, and is to come,*” is met with, (except in ch. i. 8, where the word “God” is omitted,) and invariably signifies God the FATHER.

The title “Alpha and Omega” occurs in four passages.

In two of these, as above seen, the *Father*

^a Ch. i. 8. xxi. 6.

¹ See also Ch. iv. 2, 9, 10. v. 1. vii. 15. xix. 4. xx. 11.

proclaims himself by this title;¹ but it seems to belong not exclusively to him. For in ch. i. 10, 11, St. John hears a voice as of a *trumpet*, saying, “I am Alpha and Omega;” and although this voice might appear to be that of the “one like unto the Son of man;” yet as the “angels” who will “gather together the elect with the sound of a *trumpet*,”—the “seven angels” to whom “seven *trumpets*” are given,—and “the voice of a *trumpet*” which said, “Come up hither,”—all seem identical with the *Spirit*, we may infer that this trumpet voice, therefore the “Alpha and Omega” of this verse, signifies the *Third Person*.

The fourth passage is in Rev. xxii. 13. But the change of speakers in this chapter, without notice of such change, (which is frequent in Scripture,) renders it very doubtful who enunciates the words; Jesus, or the vial angel. Jesus, however, being the speaker in V. 16, may be he who in V. 13 says, “I am Alpha and Omega, the first and the last;” though the words, “I am he that liveth and was *dead*,” which identify “the first and the last” of ch. i. 17 with the Second Person, are here omitted.

A similar difficulty as to the speaker attaches to the words in V. 7 and 12, “I come quickly.” That

¹ That Taliesin, the ancient Welsh bard, who flourished about 540 A.D., considered “Alpha” to be a title belonging to the Father, is plain from his “Confession.” “Benedicite Dominus (Dominum?) with the aid of *Jesus*, the *Son of Alpha*, I confess to God, the supreme Trinity.” The Church of England Independent of the Church of Rome. By the Rev. J. Williams. p. 28.

in one instance they are the words of Jesus, is plain from V. 20, where they are repeated as his words. But as “the certain man,” (*i. e.* the Spirit,) after showing the visions to Daniel, commanded him to “*seal the book till the time of the end;*”—so it appears to be the vial angel who after shewing St. John the “new city,” commands him to “*Seal not the sayings of the prophecy of this book, for the time is at hand,*”—therefore is the *speaker* in V. 10. Further, we find that after shewing to St. John the “mighty city Babylon,” the vial angel commanded him to “Write.” Now the command to “write,” or to “write not,” as also to “seal up,” which St. John received on three other occasions mentioned in this second part of Revelation, issued either from Him that “sat on the throne,” that is, the Father; or from a “voice from heaven,” apparently one of the Persons of the Trinity.¹

In the first part also, the command to “write,” was given by the “Alpha and Omega, the first and the last,” (apparently the Spirit,) of ch. i. 11; and frequently by the “one like unto the Son of man.” As therefore in all these instances, it seems to have been given by Persons of the Trinity, so again, though calling himself “the fellow servant”

¹ “He that sat upon the throne said, . . . Write, for these words are true and faithful.” Ch. xxi. 5.

“I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.” Ch. x. 4.

“I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord.” Ch. xiv. 13.

of John and “the prophets,” the vial angel who in ch. xix. 9, says, “*Write*,” and in ch. xxii. 10, “*Seal not*,” seems also to be one of these Divine Beings,—the Third Person.

Possibly then, the vial angel, at whose feet St. John fell down to worship, may have been the one who in V. 7, says, “Behold I come quickly,” and that he continues to address St. John to V. 12; when Jesus, taking up the words, says, “And, Behold, *I* come quickly,” after which *He* continues to be the speaker, and bears witness, in V. 16, that he had sent his angel, “to testify these things in the churches,” and himself testifying to the truth of all that this, “the Spirit of truth,” had said or shewn to the Apostle; “that in the mouth of” these two witnesses,—nay, in the “mouth of *three* witnesses,” all these words might be established. For at this, the closing, as at the opening scene of this book, the three heavenly witnesses appear to have been present, and to have manifested themselves to St. John, as previously they had to others of the inspired prophets; the *Father* “upon the Throne,” commanding St. John to “write;”^a the *Holy Spirit*, or vial angel,^b bearing witness here, as well as revealing the whole of the second part of this book; and *Jesus*, testifying in V. 16—20, where the words “Surely I come quickly,” are repeated; when after the response from the prophet John, “Even so come, Lord Jesus,”

^a Ch. xvi. 5.

^b Ch. xxi. 9

and the benediction, the whole book of God's revealed Will,—the heaven-inspired Volume,—closes.

Another point must not pass unnoticed.

If the angel at whose feet St. John fell down to worship was a Person of the Trinity, why was he forbidden to worship him?

It may be, that St. John supposed him to be only a created angel, and was therefore reminded of his duty to “worship God” alone. Such an instance is mentioned in the Old Testament.

When Manoah was about to offer a burnt offering to the angel who foretold to him a future event, he was cautioned to offer it only to the Lord. He evidently supposed his mysterious visitor to be a created being; “for,” it is added, “Manoah knew not that he was an angel of the Lord,”—that is, God,—as is plain from what he afterwards says, “We have seen God.”^a

The words of our Saviour also, “Why callest thou me good? There is none good but one, that is, God,”^b might seem to imply, that he was not God. Yet no one could hence disprove his divinity. Neither may we conclude, from the angel's command to “worship God,” and not himself, that *he* was not God.

But probably the prohibition is attributable to the character the angel then sustained,—that of a prophet sent to reveal the will of God, in which cha-

^a Jud. xiii. 16, 22.

^b Luke xviii. 19.

racter he was the “fellow-servant” of John “and the prophets;” and *as such, not* to be worshipped.

The prohibition then does not invalidate the conclusion, that this angel is the third Person of the Trinity. Nor may we hence imagine, that the Spirit is not to be adored and worshipped, equally with the Son and the Father.

“Into the name,”—not names,—“of the Father, and of the Son, and of the Holy Ghost,” we are baptized; for as the Father and Son are one; so also the “three that bear record in heaven,”^a are one. While then, confessing that there are “not three Gods, but one God,” we also confess that “as the Father is God, and the Son is God, so also, the Holy Ghost is God.” “And this is the Catholic faith, that we worship one God in Trinity, and Trinity in Unity.”

Let us then hold fast the profession of our faith without wavering; and while ascribing “Salvation to our GOD which sitteth *upon* the throne, and to the LAMB;” let us also “Hear what the SPIRIT, whereby we are sealed to the day of redemption,” “saith to the churches.”

And as grace and peace flow not only from him “*which is, and which was, and which is to come*; and from *Jesus Christ*, the faithful witness,” but also from the “*seven spirits* which are before his throne.” let us ever ascribe all power and glory, not only to

^a 1 John v. 7.

the FATHER, which sitteth “upon the throne,” and to the SON, which proceedeth from the Father, but also to the “HOLY GHOST, which proceedeth from the Father and the Son,” and who together with them must be “worshipped and glorified.”

Every passage in which the word “angel” occurs in our version of the Bible, has now been noticed.

The word so rendered is in Heb. מַלְאָךְ (melak) in Gr. αγγελος. (angelos.) Each is defined as signifying *messenger, agent, or legate*; and in these languages is applied equally to human, and to spiritual beings; and to the latter, whether created, or uncreated. Our translators, however, have made a distinction between these two applications of the word; generally rendering it “angel,” when applied to *spiritual* beings, and “messenger,” when applied to *man* in his earthly state.

In the Old Testament, instances of the latter rendering are of frequent occurrence. But Part I. referring solely to the application of the *English* word “angel,” which as a derivative has no affinity with the Hebrew word, *melak*, we need only further observe, that probably the word should have been rendered “angel,” not “messenger,” in the follow-

ing passages. 2 Chron. xxxvi. 15, 16. Job xxxiii. 23. Prov. xvii. 11. Is. xlii. 19. xliv. 26. Mal. iii. 1.

In the new Testament, the word “messenger,” occurs only nine times, and in two of these,—2 Cor. viii. 23, and Phil. ii. 25,—the Greek word is not *angelos*, but *apostolos*.

In the other seven instances it is *angelos*, from which obviously the English word, “angel,” is derived. In one of these, 2 Cor. xii. 7, the word messenger is not applied to man. “There was given to me a thorn in the flesh, the *messenger of Satan* to buffet me.”

The other examples occur in the following passages. In James ii. 25. Rahab “received the *messengers*,” *i.e.*, the *men* she hid. In Luke vii. 24, where the *disciples of St. John* are called “his *messengers*.” And in Luke ix. 52, where the *disciples of Jesus* are spoken of,—“He sent *messengers* before his face.”

The remaining three passages, Matt. xi. 10, Mark i. 2, and Luke vii. 27, all refer to *John the Baptist*, the “man sent from God whose name was John;”^a and are quotations from Mal. iii. 1. “Behold I will send my *messenger* and he shall prepare the way before me.”

Whether, the opinion which led to the present enquiry, viz., that wherever “angel of God,” or “angel of the Lord,” occurs, it always signifies one

^a John i. 6.

of the Persons of the Trinity,—as also that generally where “angels” alone are mentioned, they are also one of the same Divine Beings,—has been substantiated, must be left to the decision of the reader.

In the Old Testament, the doctrine of the Trinity, and distinction of the Persons, are but dimly shadowed forth ; but in the New they are more plainly discernible ; and in the Apocalypse, the distinct personality which appears in the first address to the seven churches, seems to be generally continued throughout the Book.

In several instances, the attempt to distinguish between the Persons was unavoidable ; but it is hoped that what has been advanced here, as elsewhere, will be found scripturally correct, and in harmony with the doctrines of our church.

Part II.
CHERUBIM.

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CHERUBIM.

SOME of the following remarks having suggested themselves while considering Heb. i. 7 with reference to angels, were originally written for insertion in Part I., where this verse is noticed; but the Cherubim being a subject distinct from, though akin to that of Angels, and appearing to increase in importance as the investigation proceeded, it was found desirable to consider it in a separate Part.

Heb. i. 7, quoted from Ps. civ. 4. Who maketh his angels spirits; his ministers a flame of fire.—Ps. A flaming fire.

The Rev. T. Scott remarks on Ps. civ., “The old translation of this verse is strictly literal,—‘which maketh the spirits his messengers, and a flaming fire

his ministers.'” In Beza’s version of Heb. i. 7, where the first clause is so translated; the marginal rendering of “messengers”—the “spirits” of this verse,—is “*Cherub*,” and of “flaming fire,” “*Seraph*,” a rendering which in the former case is sanctioned by his marginal reference, Ps. xviii. 10, “He rode upon a *cherub* and did fly;” which the following sentence thus explains, “yea, he did fly upon the wings of the *wind*,” or *Spirit*;—the original of these two words being the same, כַּרֻּבַּן:— in the latter case by the signification of the word itself; “seraph” meaning a *burning* or *shining* one.”

The word cherub, or cherubim, has invariably the same signification throughout the Scriptures, with one exception, Ezek. xxviii. 14—16, which will be noticed in Part III.

In order to learn what the cherubim are, which is necessary for the due appreciation of the word “angels” as here used, we turn to the early chapters of Ezekiel, where the glowing description, however it may fail to convey to the mind an adequate idea of these heavenly beings, yet presents a few features so precisely agreeing with those described of *angels* in other parts of Scripture, as seem at once to identify them with each other, notwithstanding the more terrible magnificence with which they are invested as “cherubim,” than when more nearly resembling man, they appeared as angels.

A description of one of these “angels”—the “certain

man” or *angel* Gabriel as before shewn,¹ who appears to be a Person of the Trinity,—is found in Dan. x.; and it will be seen that many particulars there given, accord minutely with Ezekiel’s representation of the cherubim.

To facilitate the comparison, the two are here placed in juxta position.

Dan. x. 5, 6, 10, 16. Behold a certain *man* clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the *beryl*, and his face as the appearance of *lightning*, and his eyes as *lamps of fire*, and his arms and his *feet* like in colour to *polished brass*; and the voice of his words like the *voice of a multitude*. And behold an *hand* touched me. And behold one like the *similitude of the sons of men* touched my lips.

Ezek. i. 5—24. As for the likeness of the living creatures their appearance was like burning coals of *fire*, and like the appearance of *lamps*; and the fire was bright, and out of the fire went forth *lightning*. The appearance of the wheels,² and their work, was like unto the colour of *beryl*; and they four had one likeness. And this was their appearance; they had the *likeness of a man*; and their *feet* . . sparkled like the colour of *burnished brass*; and they had the *hands of a man* under their wings. And I heard the noise of their wings like the noise of great waters, as the voice of the Almighty, the voice of speech, as the *noise of an host*.

The reader cannot but here recognise the general likeness between the “living creatures” of Ezekiel, which the prophet “knew were the cherubim,”^a and the “certain man,”—or angel Gabriel—of Daniel.

But the subject calls for a more minute exami-

^a Ch. x. 20.

¹ See Part I. No. LXXX.

² “Wheels” is used in x. 6, in apposition with “Cherubim.”

nation of some of the peculiar characteristics of these “*living* creatures,”¹ which, when compared not only with this passage from Daniel, but with other parts of Scripture, strongly corroborate the opinion, that they belong exclusively to the one true and “*living God*.”

Perhaps more interesting evidence identifying the cherubim cannot be found than that contained in the history of the descent of the Holy Ghost on the day of Pentecost as described in Acts ii. 2—4, where the details of the marvellous circumstance which then actually took place, seem, as it were, but the counterpart of what Ezekiel describes respecting the “cherubim,” which he, however, saw only in “a vision;” as Daniel also, saw the “certain man” when he was “asleep.”

“And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a *sound from heaven* as of a *rushing mighty wind*, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of *fire*, and it sat upon each of them. And they were all filled with the *Holy Ghost*, and began to speak with other tongues as the *Spirit* gave them utterance.”^a

^a Acts ii. 2—4.

¹ In the original of this phrase,—“*living creatures*,”—there is no word for “creatures.” The Heb. word is *חַיִּים* *the living*.

“Our language wants a correct term, for ‘creature is that which is *created*,’ and ‘*living thing*’ is a contradiction.”—R. J. R.

Compare this with Ezek. i. 24. The prophet seems at a loss to find language wherewith to convey a just notion of the sound he describes as made by *wings*, and yet “as the voice of speech.”

The identity of the “noise of their wings,” (*i. e.* of the wings of the cherubim) with “the wings of the wind” of Ps. xviii. 10, and the “mighty wind” of Pentecost is obvious. “The noise of their *wings*” (was) “like the noise of *great waters*, as the *voice of the Almighty*, the *voice of speech*, as the *noise of an host*,” so tremendous was the sound. Daniel heard the voice of the certain man’s “words,” “as the *voice of a multitude*.” And still more verbally distinct is the description re-echoed in Ezek. iii. 12, 13. “And I heard behind me a *voice of a great rushing*; also the *noise of the wings* of the living creatures, and the noise of the wheels over against them, and a *noise of a great rushing*;—as in Acts, “the sound of a *rushing mighty wind*.” And in both descriptions, the mighty “sound,” or “voice,” is spoken of in connection with the *Spirit*.

In Acts, “The Holy Ghost fell on all of them,” and they spake “with tongues as the *Spirit* gave them utterance.” In Ezek. (V. 12, 14) “Then the *Spirit* lifted me up.” “So the *Spirit* lifted me up.”

“This sound from heaven,” this “rushing mighty wind, filled all the house where they were sitting.” And no doubt it was again heard at the second outpouring of the Spirit, related in Acts iv. 31, where a circumstance is noticed, which, though

not named, most likely occurred also on the first occasion; being, in all probability, the inevitable effect of such a wind. “*The place was shaken* where they were assembled together.” The same vibratory effect was also perceived by Isaiah in his vision of the *Seraphim*, when he “saw the Lord sitting upon a throne;” and is there attributed to the sound of “the voice” of the one who spake. “One cried unto another, and the *posts of the door moved at the voice* of him that cried, and the house was filled with smoke.”^a Thus by the *cherubim* in the one instance, and the *seraphim* in the other, are produced extraordinary and mighty effects, precisely similar to those which accompanied the descent of the *Holy Ghost* on the two occasions referred to in Acts ii. 2, and iv. 31.

Another striking resemblance is the “appearance” of the cherubim, described in Ezek. i. 13 as “like *burning coals of fire*, and like the appearance of *lamps*.” In Rev. iv. 5, “the *seven Spirits of God*,”—that is, the *Holy Spirit*,—are also described as “*seven lamps of fire burning*.” So when in fulfilment of the prophecy of John the Baptist,—“He shall baptize you with the *Holy Ghost* and with *fire*,”^b—the *Holy Ghost* descended on the day of Pentecost, “there appeared cloven tongues like as of *fire*, and it sat upon each of them.”

^a Is. vi. 1, 3, 4.

^b Matt. iii. 11.

For what purpose these cloven tongues appeared and sat upon (therefore *touched*) the apostles, will be perceived on comparing the following passages.

Isaiah says, "Then flew one of the *Seraphims* unto me, having a *live coal in his hand*, . . and he *laid it upon my mouth*, and said, Lo, this hath *touched thy lips*; and thine iniquity is taken away, and thy sin purged. Also, I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go and *tell* this people."^a

In Jeremiah we read, "The *Lord* said unto me, . . Thou shall go to all that I shall send thee, and whatsoever I command thee, thou shalt *speak*. . . Then the Lord put forth his *hand*, and *touched my mouth*. And the Lord said, Behold I have put my words in thy mouth."^b

Ezekiel says, "Behold an *hand* was sent unto me, and lo, a roll of a book was therein. . . Moreover he said unto me, Son of man . . *eat* this roll, and go, *speak* unto the house of Israel."^c

This would appear to be the "hand" spoken of as "*the hand of the Lord God*" which "fell upon him;"^d also one of those previously described as seen "under the wings" of the cherubim "on their four sides;"^e and again as the "*hand*" of one of the

^a Ch. vi. 6—9.^b Ch. i. 7—9.^c Ch. ii. 9. iii. 1.^d Ch. viii. 1.^e Ch. i. 8.

cherubs who stretched it forth and took fire from between the cherubims.^a

Daniel writes, “Behold one like the similitude of the sons of men,” (the “certain man” whose eyes were “as *lamps of fire*,”) “*touched my lips*. Then I opened my mouth and *spake*.”^b

St. John,—the last of the inspired prophets,—states that the “mighty angel” which had a “rainbow on his head,” and whose “feet were as pillars of *fire*,”—that is, the Holy Spirit,¹—had a “little book” in his *hand*, which St. John was commanded to “take and *eat up*,” and to “*prophecy* again before many peoples, and nations, and tongues, and kings.”^c

Thus these prophets when sent to “speak,” or to “prophecy,” were not sent by man, but were commissioned and “endued with power from on high;” in the case of Isaiah, by one of the *seraphim* laying a *live coal* on his *mouth*;—of Jeremiah, by the *Lord* putting forth his hand, and *touching his mouth*;—of Ezekiel, by a hand (apparently of the *cherubim*,) putting into his *mouth* the roll of a book which he was to *eat*;—of Daniel, by “one like the similitude of the sons of men,” *touching his lips*;—and of St. John, by a “mighty angel” with a “little book” in his hand, which he was commanded “to *eat up*.”

^a Ch. x. 7.

^b Ch. x. 16.

^c Rev. x. 11.

¹ See Part I. No. LXXXVI.

So while tarrying in Jerusalem, waiting to “receive power from on high,” the “*rushing mighty wind*” filled the house where the apostles were sitting, and “cloven *tongues*,” (or rather, tongues distributing themselves,) “like as of *fire*,” appeared, “and it sat upon each of them. And they were all filled with the *Holy Ghost*, and began to *speak with other tongues*, as the *Spirit* gave them utterance.”

Hence again the inference, that the “seraphim,” of Isaiah;—the “Lord” of Jeremiah;—the “cherubim,” of Ezekiel;—the “certain man,” of Daniel;—the “mighty angel” with the rainbow on his head, of Revelation;—and the “rushing mighty wind,” or Holy Ghost, who on the day of Pentecost descended in “cloven tongues like as of fire;”—are all “that one and the self-same *Spirit*” who divides to “every man severally as He will, the gifts of prophecy and of divers kinds of tongues;”^a for not only the apostles, but “in old time” also, “holy men of God *spake* as they were moved by the *Holy Ghost*.”^b

Further. Ezekiel expressly states, it was the “Spirit” that spake to him, and commissioned him to “speak;” exerting at the same time an energy noticeable as being similar to that exerted when by the “hand” of the “certain man,” Daniel was “touched,” “strengthened,” and set upon his

^a 1 Cor. xii. 10, 11.

^b 2 Pet. i. 21.

“knees,” and the palms of his “hands.”^a “The *Spirit* entered into me when he *spake* unto me, and set me upon my feet, and said unto me, Son of man, *I* send thee to the children of Israel, . . and thou shalt *speak my words* unto them.”^b

This command was repeated, when “the hand of the Lord was strong upon him,” and was then accompanied by another exercise of the mighty power of the same Spirit. “Then the *Spirit took me up* ;” on which occasion Ezekiel heard the “rushing” sound already referred to ;—“the voice of a great rushing, also the noise of the wings of the living creatures.” And whence this “rushing” sound ? Doubtless it was caused by the motion of the wings of the cherub, or Spirit which was carrying him away. “So the *Spirit lifted me up, and took me away*.”^c

After the lapse of “seven days,” “the glory of the Lord, as the glory which” Ezekiel “saw by the river of Chebar,” again appeared to him, when some of the above circumstances recurred, the narrative of which proves that the “spirit” spoken of by Ezekiel is no created being. “The hand of *Jehovah* was there upon me ; and he said unto me, Arise, Go forth into the plain and *I will there talk* with thee. Then I arose and went forth into the plain. . . Then the *Spirit* entered into me, and set me upon my

^a Dan. x. 10, 18.

^b Ezek. ii. 2, 3, 7.

^c Exek. iii. 12--14.

feet, and *spake* with me; and said unto me, . . . When *I* speak with thee, I will open thy mouth, and thou shalt say unto them, *Thus saith the Lord God.*"^a

The like operations of the Spirit, as well as "the hand of the Lord," are mentioned also in ch. viii., and frequently elsewhere; and in these passages appear fresh indications that the "cherubim," the "Spirit," and the "Lord," and strange as it may seem, the "whirlwind" of ch. i. 4, are the same.

The cherubim had the "form of a man's hand under their wings;"^b and in nearly the same terms a "hand" is described in ch. viii. 3, which, as will be seen, is that of the Spirit Jehovah.

It is mentioned in V. 1, as "the hand of the Lord God," whose appearance is then described. "*The hand of the Lord God* fell there upon me. Then I beheld, and lo, a likeness as the appearance of fire; from the appearance of his loins even downward fire, and from his loins even upward as the appearance of brightness, as the colour of amber. And he,"—the Lord God,—"*put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up* between the earth and the heaven, and brought me in the visions of God to Jerusalem," where, after shewing the prophet the abominations committed by the house of Israel, he denounces judgments in words which could be uttered by the

^a Ch. iii. 15, 22, 23, 27.

^b Ch. x. 8.

Lord God only. "Therefore will I," (that is the Spirit who had lifted up Ezekiel, and carried him away to various places in Jerusalem), "Therefore will *I* deal with them in my fury, mine eye shall not spare, neither will I have pity."

Again, reference must be made to history, in proof that the Spirit's conveyance of the prophet in a vision, was but the anticipation of other mysterious realities recorded in Scripture. After the "Spirit" had directed Philip on his way to the eunuch, and the latter had been baptized, "*the Spirit of the Lord caught away Philip, and the eunuch saw him no more. But Philip was found at Azotus.*"^a Paul also was "*caught up* into the third heaven," or "Paradise;" though "whether in the body or out of the body," he could not tell.^b

That in Old Testament times such an occurrence was not uncommon, may be inferred from the fear expressed by Obadiah, that as soon as he was gone from Elijah, the "*Spirit of the Lord would carry him (Elijah) where he knew not.*"^c Also from the anxiety of the "sons of the prophets," after his translation, to send in search of him, "lest peradventure, the *Spirit of the Lord had taken him up, and cast him upon some mountain, or into some valley.*"^d And was it not the Spirit that did carry him finally away? "When the Lord would take

^a Acts viii. 29, 38--40.

^b 2 Cor. xii. 2--4.
^d 2 Kings ii. 16.

^c 1 Kings xviii. 12.

up Elijah into heaven " it was " by a *whirlwind*," or, as it is afterwards expressed, " 'There appeared a *chariot of fire and horses of fire*, . . and Elijah *went up by a whirlwind* into heaven.'"¹

But there is a yet more memorable instance on record ;—the ascension of Jesus, " the first begotten of the dead,"^a whom the *Spirit of God raised up*.^b " While they beheld he was *carried up* into heaven, and a *cloud*² received him out of their sight."^c

Furnished with such examples, we can the more readily apprehend, and therefore believe in future and more glorious mysteries ; and realize the predicted fact, that when at the last day, the voice of the archangel shall be heard, and the graves shall be opened, the Spirit³ will again put forth the same mighty energy, and will " enter " not into one indi-

^a Rev. i. 5.

^b Rom. viii. 11.

^c Luke xxiv. 51. Acts i. 9.

¹ These,—the "whirlwind," "chariot," and "horses," will be noticed further hereafter.

² The accompaniment of the *whirlwind*, mentioned by Ezekiel was a *cloud*. Ch. i. 4.

³ The three words, "*spirit*," "*wind*," and "*breath*," are in the Heb. expressed by רוּחַ "The same correspondence exists in Greek between "Spirit" and "wind," both being expressed by the word πνευμα. The radical verbs are respectively רוּחַ and πνεω, to breathe, to blow. Query, is to "*rush*" akin to the former? The *physicial* idea in both languages is wind ; *i.e.* *air in motion*. *Air* in itself is a type of the Holy Spirit, as a distributor of the rays of sunlight, for as the late Bp. Videt remarked, it takes of the rays from the sun and shews them unto us. "He shall take of mine and shew them unto you." Yet air *at rest* would be a very insufficient type, for stagnant air like stagnant water accumulates the impurities, which when in motion, it disperses and destroys. At rest, it would in due time be poisoned and poison all animal life ; in motion, *i.e.* in the form of wind it is known as the great purifying agent of nature. How apt a figure, therefore, in this condition to represent the Spirit as the agent of our sanctification." R. J. R.

vidual only, but into “all that are in the graves that shall hear the voice of the Son of God,” and they shall live, and shall “*stand upon their feet*,” and shall come up out of their graves “an exceeding great army;” after which those that “are alive and remain, shall be *caught up* together with them *in the clouds*, to meet the Lord in the air.”^a

The resemblance here shewn between the effects attributed elsewhere in the Bible immediately to the Holy Spirit, and those mentioned by Ezekiel as produced by the “living creatures,” supply further reasons for considering the two identical.

In Part I. numerous instances have been noticed wherein the Persons of the Trinity, laying aside their glory, condescended to visit this lower world as ambassadors from the court of heaven, occasionally in appearance so simple and human-like, that in “entertaining strangers,” some have entertained these “angels unawares.” But other instances are recorded in which they descended glorious in appearance; while on some more rare occasions, “heaven was opened,” and the prophets or *seers* were privileged to behold them in glory ineffable, and stationed also, suitably to their supreme Majesty, “on,” or “above,” or “in the midst of the throne” of glory, in the heavenly temple.

Micaiah said, “I saw the *Lord sitting on his*

^a Ezek. xxxvii. 5, 10, 14. 1 Thess. iv. 17.

throne, and all the host of heaven standing by him on his right hand and on his left."^a

Isaiah "saw the *Lord sitting upon a throne, high and lifted up, and his train*¹ *filled the temple; above it stood the Seraphim,*"^b the burning or shining ones.

Stephen looking up "stedfastly into heaven," saw the *heavens opened*, and the "glory of God, and *Jesus standing on the right hand of God.*"^c

"A door was *opened in heaven,*" and St. John "saw a *throne, and him that sat on it to look upon like a jasper and a sardine stone,*" and "*in the midst of the throne, and round about the throne, were four beasts;*" also, "*in the midst of the throne, and of the four beasts . . . stood a Lamb.*"^d

Now although "the seven lamps of fire," mentioned in the same chapter, "are the seven spirits of God,"—that is, the Holy Spirit;—yet if we mistake not, the "four beasts,"² which are evidently the four "living creatures" of Ezekiel, also denote the same Omnipotent Being.

The "seven lamps of fire burn before the throne"—correspond, in situation therefore, not with the

^a 1 Kings xxii. 19. ^b Is. vi. 1, 2. ^c Acts vii. 55, 56. ^d Rev. iv. 1, 2, 6. v. 6.

¹ Marg. "Skirts thereof."

² The word is *ζῶα*, i.e., "living," which exactly answers to the Heb. word *חַיִּים* already noticed in Part I. as signifying literally "living." The word "beasts" is not expressed in the Greek.

"The faces of the *lion, the calf, the man, the eagle*, may have suggested our present translation, besides, that "*animalia*" in Latin (from *anima*,—life) really involves the same idea as *ζῶα* and *חַיִּים*, though applied as it is to include the brute creation." R. J. R.

“Cherubim of glory” in the most holy place, the type of heaven, the throne of God; but with the “*seven lamps of fire,*” *kept burning before the veil*, that is, in the first tabernacle, the type of the earth, or *church on earth*.¹ In Rev. v. 6, the “seven horns, and seven eyes” of the “Lamb,” also signify the “seven spirits of God sent forth into all the *earth*.” They are “the eyes of the Lord which run to and fro through the whole *earth* ;”^a—which “are in every place, beholding the evil and the good,” and are, in a more especial manner, “upon them that fear him, upon them that hope in his mercy.”^b

The *eyes* of the “certain man” of the book of Daniel,—so often referred to as the Holy Ghost,—are described, precisely as in the Apocalypse, as “like *lamps of fire* ;” words significant of that quickening Spirit who watches over each member of the ransomed church, and kindles in their hearts the flame of holy love, which burning brighter as daily it receives supplies from the olive tree, causes them to “*shine as lights in the world*,”^c and hereafter as “the brightness of the firmament,” or as “the stars for ever and ever.”^d

These seven lamps, therefore, appear to symbolize the Spirit in the delegated character in which Christ before his departure from this earth, promised to *send* him to his people as their abiding “Comforter” (or Counsellor); and who, in the infant state of

^a Zech. iv. 10. ^b Ps. xxxiv. 15. xxxiii. 18. ^c Phil. ii. 15. ^d Dan. xii. 3.

¹ See Part I. No. XCV.

the Christian church, descended visibly, like diverging tongues of fire, which “sat” or rested, on each member of the “little flock;” and in all subsequent ages, has continued to descend, invisibly, and to abide in the hearts of their followers; producing in them “the fruits of the Spirit,” whereby they “glorify their Father which is in heaven.” Thus, “washed, and justified, and sanctified by the Spirit,” they are comforted and strengthened in the absence of their great High Priest, and enjoy the “peace of God, which passeth all understanding.” Accordingly, in the address to the seven churches, He is appropriately styled, “the *seven Spirits which are before the throne*,” by whom, as well as by the Father and the Son, “*grace and peace*”^a are bestowed.

But these are not the only offices, nor is the church the only place, in which are displayed the infinite powers of the Omnipresent, Omnioperative Spirit.

While therefore, the “seven lamps of fire burning *before the throne*,” represent the Spirit in his seven-fold, that is, perfect, agency in the *church on earth*; “the four beasts which are *in the midst of the throne*,” and which we suppose identical with the cherubim of glory *in the Holiest of all*, appear to represent the same Spirit *in the temple of heaven*, where with the Father, and the Son, He rules the universe.

^a Rev. i. 4.

The scene described in Rev. iv. and v., appears to be a vision of the court of heaven, or presence chamber of the Lord God Omnipotent, when created intelligencies assembled together, and ranged according to their ranks, surround the throne, on which is seated One “like a jasper and a sardine stone.” The “throne,” seems to resemble,—if the familiar illustration may be allowed,—not that whereon alone the sovereign sits, but the whole dais or elevated space appropriated to royalty, wherein the heir and sometimes others of the royal family have their appointed places. For besides the one “sitting *on* the throne,”—that is the Father,¹—the *Lamb* is “*in the midst* of the throne” and “in the midst of the throne” likewise, as well as “*round about* the throne” are the “*four beasts*.” “The four and twenty elders,” and beyond them, the “many angels,” are “round about,” but not “in the midst” of it. Who then are the “four beasts” thus represented?

The description of the situation they occupy—“in the midst of the throne,” and yet “round about” it,—is inapplicable to any finite being, but agrees in express terms with the words of Jehovah, who,—speaking of Jerusalem,—says, “*I will be unto her a wall of fire round about, and will be the glory in the midst of her.*”^a

These circumstances therefore indicate, that the

^a Zech ii. 5.

¹ See Part I. No. XCIX.

“four beasts” are no created beings,¹ but the third Person of the Trinity; distinguished from the Father, who is seated *on* the throne, and from the Lamb who stands “*in the midst* of it,” by the Lamb being also “*in the midst of these four beasts.*”

To Ezekiel also, were visions vouchsafed similar to those in Revelation. In Ch. i. he states, that being “with the captives by the river of Chebar, the heavens were opened, and he saw visions of *God*,” which he immediately describes. But the whole chapter, with the exception of the last few verses, is a description of the “*living creatures*,” which he knew “were the *cherubims*.”^a For though in V. 26, he describes the appearance of a “throne in the firmament above their heads, and the appearance of a man above upon it,” yet glorious as was this sight, it seems but secondary to that of the “living creatures,” (or rather, the “living,”) to which he again returns in V. 27, probably as being those with

^a Ezek. x. 20.

¹ “Should any one object, that the action ascribed to the four animals in Rev. v. of having harps and golden vials, and of singing, ‘Thou wast slain and hast redeemed us to God by thy blood,’ is inconsistent with their being emblematic of the Trinity, we reply, that these acts are ascribed, in our authorized English version, both to the animals, and to the elders, but that in the Greek original they are *necessarily* ascribed to the elders only, if not restricted to them.

As the participles *εχοντες* and *λεγοντες* are masculine, and *ζωα* is neuter, they may in strict propriety be referred to *πρεσβυτεροι* only.”

“Rev. v. 8, 9.—If the grammar of verse 8 be strictly examined, the text says, “every one of them had harps and golden phials,” where the words in the Greek are *εχοντες εκαστος* in the masculine gender, referring to *Πρεσβυτεροι* the elders, the more immediate antecedent; and not to *ζωα*, or the four beasts, which is the neuter gender, and so the words ‘Thou hast redeemed us,’ V. 9, are the words of the elders, and not of the beasts, who may ratify all, and give their assent by saying, Amen. V. 14.”—Parkhurst’s Lex. under **כָּרַב**

which he was afterwards more immediately concerned, as appears from his frequent allusions to them in the first eleven, and in the later chapters; and also as being the invincible agent by whom the dread sentence contained in the prophecy, involving “lamentations, and mourning, and woe,”^a would be executed.

The description of the “*four beasts*” of Revelation, perfectly agrees in most particulars,—that is, in number, name, countenance, and situation—with that of the “*living creatures*,” of Ezekiel, which, therefore, again seem identical with the Holy Spirit.

In *number*.—“*Four beasts.*” “*Four living creatures.*”

In *name*.—The word translated “beasts,” signifies only *living*. That in Ezekiel is simply the *living*. “Creatures” is supplied.

In *countenance*.—Both have the “face of a *man*,” a “*lion*,” an “*ox*,” or a “*calf*,” and an “*eagle*.”^b Both also are “full of eyes before and behind,” or, “round about.”^c

In *situation*.—The “four beasts” were “*in the midst of the throne, and round about the throne.*”^d

The “living creatures” were seen “out of the midst” of the fiery flame or throne,¹ and yet surrounding it.^e

^a Ezek. ii. 10.

^b Ezek. i. 10. Rev. iv. 7.

^c Rev. iv. 6. Ezek. x. 12.

^d Rev. iv. 6.

^e Ezek. i. 4, 27.

¹ See Dan. vii. 9.

“And I saw as the colour of amber,¹ as the appearance of *fire round about within it*” (*i.e.* the *throne*,) “from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.”^b Thus as the beasts were “*round about*,” and yet “*in the midst of the throne*,” so was this “fire” or fiery one, that is the cherubim,—“fire from his loins even upward and downward,” (in this resembling seraphim, *i.e.* “burning ones,”)—“round about” and yet “*within the throne*.”²

In other particulars, the “four beasts” also agree with the *seraphim*.

They were “in the midst of the throne,” (where also stood the Lamb.) So the *seraphim* “stood above the throne.”^b

They resembled the seraphim in the *number of their wings*,—each having six.

Also in the words they uttered, “Holy, holy, holy, Lord God Almighty,” or “Lord of hosts.”

Ezekiel heard a similar song of praise from the *cherubim*. Besides the “great rushing” noise of

^a Ezek. i. 27.

^b Is. vi. 2.

¹ The word *amber*, the colour of which is as the appearance of the *fiery one*, occurs only here; in the parallel passage ch. viii, 2, where Jehovah the *Spirit* is described; and in the description of the *whirlwind*. ch. i, 4. And in ch. i, 16, and x, 9, the *wheels* are compared to the colour of *beryl*, a stone of a “*fine gold yellow colour*,” to which also the body of the “*certain man*,” of Daniel, is compared. See the parallels, p. 227.

² As in Rev. xxi, 22, the “Lord God and the Lamb,” are said to be the “temple” of the heavenly Jerusalem. so here the “Lord God” is represented as the *throne*.

their wings, he heard also a “*voice* of a great rushing, saying, Blessed be the glory of the Lord from this place.”^a

It must be noticed that the words which the seraphim uttered, they “cried one to another.” These words may therefore be, not those of reverential worship or adoration, but of proclamation, similar to that in Exod. xxxiv. 6, where we read, “The *Lord* passed by before Moses,” and “proclaimed” himself “The Lord, the Lord God merciful and gracious,” etc.

Thus, the “four beasts,” the “seraphim” and the “cherubim” seem identical; intrinsically the same, though extrinsically varying; the two former being stationed “within,” or “above, the throne,” appearing as *passive spectators*, or *witnesses*; the latter darkened with a cloud and with “one wheel upon the earth,”^b as *destroying* agents prepared for *active* operation, accoutred and charged with all the munitions of war, and invested with plentitude of power, requisite for effecting the great purposes in view.¹

^a Ezek. iii. 12, 13.

^b Ezek. i. 4, 15.

¹ “The legs and feet” (of the Cherubim) “were like those of a calf or ox, not crooked like the hinder legs, but straight like the fore legs of the ox. God’s day of coming out against his adversaries is called his day of harvest, when he comes to reap the world and thresh the nations. The harvest was the husbandman’s year of waiting. On the threshing floor he reaped the reward of his toils, treading out the wheat with his heaviest oxen, and gathering it into his barn, and burning up the chaff with fire. Now we see why these living creatures are represented with feet like oxen, and why with the straight feet of oxen only. The weight of the oxen in threshing being chiefly on the tread of the fore feet. And why like brass. All descriptive of a power and strength that will overcome and endure in the day of harvest and of burning.”—Observations on the fourth chapter of Revelations by a Clergyman.

This descriptive characteristic of the Cherubim will acquire more force when, as will be seen, the Phœnician derivation of the word is considered.

To return to Ezekiel's "visions of God" which he saw by the river Chebar. The insufficiency of language adequately to describe the complex, spiritual realities presented to the prophet's view, compels him to have recourse to a variety of material objects, which yet but feebly represent the spiritual.

WHIRLWIND. "Behold a *whirlwind* came out of the north."^a This being no common whirlwind, though not altogether unlike one as to its appearance and effects, is explained as a "great cloud," and a "fire *infolding itself*;"¹ (or collecting itself in a *whirl*;) and in V. 16, is further described as "a *wheel*"² in the middle of a wheel; and again in V. 18, as "*rings* so high that they were dreadful."³

Comparing this description of the "whirlwind," with that of *Jehovah the Spirit* in ch. viii., they prove to be coincident.

^a Ch. i. 4.

¹ (Margin catching) Heb. **ואש מתלקחת** "To catch or infold itself, like fire confined in an oven, but this cannot be for any time in the open air without a miracle. Occurs also Exod. ix. 24." Parkhurst, under **לקח**.

² "Each was a wheel within a wheel, that is, as it were, one hoop or rim running through and crossing another, so as to present to the eye four half wheels or faces, one half in each direction, with one of the faces of the living creatures, and for the same purpose; so that of the wheel too it might be said, 'they went every one straight forward; whither the Spirit was to go they went, they turned not as they went.' The wheel within the wheel not being used to signify, as the phrase is commonly used, complexity or perplexity of operation, but simplicity and unity of readiness and motion.' A wheel of this shape is a sort of skeleton of a sphere." Prophetic Herald, Vol. I. p. 209.

³ See Appendix H.

Ch. i 3, 4. The *hand of the Lord* was there upon him.

And I looked and behold a *whirlwind*; . . . a great cloud, and a *fire* infolding itself.

And a *brightness* was about it.

And out of the midst thereof as the *colour of amber*, out of the midst of the fire.

Ch. viii. 1, 2. The *hand of the Lord* God fell there upon me.

Then I beheld, and lo, the likeness as the appearance of *fire* from the appearance of his loins downward *fire*.

And from his loin even upward as the appearance of *brightness*.

As the *colour of amber*.

These parallel descriptions, the one of the *whirlwind*, or “great cloud and a *fire* infolding itself,”—the other of the Lord God the *Spirit*, suggest the identity of the two; and the idea is confirmed by the text which gave rise to this Second Part, “Who maketh the *spirits* his messengers, his ministers a *flame of fire*.” The original word also for “*wind*” and “*spirit*,” is the same.

This *cloudy fiery whirlwind* “infolding itself,” and shining with amber-coloured brightness, seems therefore, to be one of the forms in which *God the Spirit* becomes sensible to man’s organs of sight;—the medium through which he manifests his presence;—the *external appearance or covering of the “Lord God,”* that is, of the cherubim, or “living creatures,”—for their likeness was seen “out of the midst of it,”—when in this garment of light, making “the *clouds his chariot*,” and walking upon the “*wings of the wind*,”^a (or spirit,) he marches “through the land in *indignation*,” and threshes the “heathen in

^a Ps. civ. 2, 3.

anger,"^{a 1} and in his "majesty rides prosperously;"^b—for "the Lord hath his way in the *whirlwind*, and in the storm, and the *clouds* are the dust of his feet;"^{c 2}—while at the same time, shining forth from the cherubim, he leads his people "like a flock."^d

And of this part of Ezekiel's vision, was not the *cloudy fiery pillar*, in which the God of Israel veiled (infolded,) himself when he conducted the Israelites through the wilderness, and slew their enemies before them, a grand prototype?

The accounts of this wonderful and gracious manifestation of the Almighty, on behalf of his chosen race, let it be remembered, are no fictions, but the literal history of facts which took place in ages past. "Then the Lord went before them by day in a *pillar of a cloud*, to lead them the way; and by night in a *pillar of fire* to give them light."^e And when the tabernacle was made, still "the *cloud*,"—no common cloud, but "the *cloud of the Lord*—was upon the tabernacle by day, and *fire* was on it by night in the sight of all the house of Israel, throughout all their journeys."^f

^a Hab. iii. 12.

^b Ps. xlv. 4.

^c Nahum i. 3

^d Ps. lxxx. 1.

^e Exod. xiii. 21, 22.

^f Exod. xl. 38.

¹ The following further corroborates the opinion, that the "Cherubim," (or spirit,) and the "whirlwind" of Ezekiel, signify the same thing, and also that the words are significant of the *avenging character* of God when he eases himself of his adversaries, and "avenges" his own elect. Is. i, 24. Luke xviii. 7. Sir W. Betham in his "Etruria Celtica," (Vol. II. p. 72) speaking of *Charybdis*, the dangerous whirlpool of the ancients, derives the name from the Phœnician words CΑΠ, (car,) a *turn*, twist, or *whirl*; πeub, (reub,) tearing, *destroying*, *rending*,—and τΙΑΥ, (tias,) current.

The syllables *cha-ryb*, signifying a *destroying whirl*, are evidently the same as the Heb. כרוב *che-rub* the *whirlwind*, or *destroying Spirit*. See also Appendix J.

² The Lord also answered Job out of the *whirlwind*. Ch. xxxviii. 1.

But that which by night “gave light” to them, was “darkness” to their enemies. Through this “pillar of fire and of the cloud the Lord looked unto, . . and troubled the host of the Egyptians, and took off their chariot wheels, . . and overthrew the Egyptians in the midst of the sea. . . But the children of Israel walked upon the dry land in the midst of the sea.” “For the Lord” fought “for them against the Egyptians.”^a

And facts similar to these, but inconceivably transcending them in importance and glory, and in disastrous consequences to obdurate sinners, will again occur. “For the *light* of Israel shall be for a *fire*, and his Holy One for a *flame*.”^b “The Lord Jesus,” who will come in the *clouds*, “shall be revealed from heaven, with his mighty angels in *flaming fire*, *taking vengeance* on them that know not God.”^c “The Lord will come with *fire*, and with his *chariot* like a *whirlwind*, to render his anger with fury, and his rebuke with *flames of fire*.”^d But to Jerusalem on the contrary, the city of his people, “the Lord will be a *wall of fire* round about her, and the glory in the midst of her.”^e For “he will create upon every dwelling place of mount Zion, and upon her assemblies, a *cloud* and smoke by day, and the shining of a *flaming fire* by night; for upon all, the *glory* shall be a *defence*.”^f

^a Exod. xiv. 20--29.

^d Is. lxvi. 15.

^b Is. x. 17.

^e Zech. ii. 5.

^c 2 Thess. i. 7, 8.

^f Is. iv. 5.

WHEELS. RINGS.¹ In Ezekiel x. 6, the word “wheels,” is in apposition with “cherubims.” “Take fire *from between the wheels, from between the cherubims.*” That the “wheels” and “rings,” both figures suggestive, like the “whirlwind,” of rotary, *whirling* motion, denote the same thing, may be gathered from the statement in ch. i. 18, that their rings² which were so high that they were dreadful, were “*full of eyes round about them four;*” and in ch. x. 12, we read,—either of the cherubim, or of the wheels (it is not easy to determine which) that “their whole body and” or even “their backs, and their hands, and their wings, and *the wheels,*” (not *their wheels,*) “were *full of eyes round about, even the wheels that they four had.*”

¹ See Appendix H.

² The word “*wheels*” seems descriptive of the *revolving motion* of the living creatures on *earth*, and likewise of the effects their “dreadful rings,”—or circumferences,—produce; as “*wings*” are of their *flight through the heavens*.

There are two Hebrew words translated “wheels” גלגל and אופן. The latter, galgal, seems expressive rather of a *revolving motion*, a *rolling*, than of a “wheel.” It occurs three times in Ezekiel (x. 2, 6, 13) “Go in between the *wheels;*” “Take fire from between the *wheels;*” “It was cried in my hearing, O *wheel!*” In all other places in Ezekiel, “wheel” is expressed by the former word.

Galgal also occurs in Dan. vii. 9. “His *wheels* as burning fire.”

In Ps. lxxvii. 18, the same word is translated “in the heaven,” “the voice of thy thunder was *in the heaven,*” *i.e.* in the rolling of the clouds.

It occurs also in Is. xvii. 13, a “*rolling* thing before the whirlwind.”

Whether, therefore, that in which Deity enthrones himself “when he cometh out of his place to punish the inhabitants of the earth,” be represented as the *chariot*, or *car*, to bear his glory,—or as the *wheels* of the chariot,—or the revolutions of the wheels,—or the rolling of the clouds, or of the whirlwind,—all seem descriptive of the appearance, or of the motion of the cherubim which Ezekiel saw *under* the God of Israel, who maketh the *clouds his chariot*,—who walketh upon the wings of the *wind*, and who “*rideth upon the heavens of heavens.*” Ps. lxviii. 33.

The “four beasts” had also the same peculiarity. “They were *full of eyes before and behind.*”^a

And how greatly does the term “wheels,” thus understood, heighten the glory of that solemnly magnificent scene described by Daniel,^b “when the judgment was set, and the books opened,” and he beheld “the Ancient of days” sitting on his throne of fiery flame, “with his *wheels as burning fire,*” “thousand thousands ministering unto him, and ten thousand times ten thousand standing before him;”—this “throne” of “fiery flame,”—these “*wheels of burning fire,*”—being identified as those glorious Beings, seen by St. John, Isaiah, and Ezekiel;—the “four beasts,” the “seraphim,” and the “cherubim.”

Besides the various terms employed by Ezekiel, others are met with, which likewise seem significant of the cherubim, or Spirit, as shewn below.

CHARIOTS. Both “wheels,” and “chariots,” (a word frequently occurring, and for which, by an easy transition, “wheels” seem substituted, a part standing for the whole,) are compared to a “whirlwind;” and both also occur in apposition with “cherubim.”

“The *wheels* were like a *whirlwind.*”^c

“The Lord will come with his *chariots* like a *whirlwind.*”^d

^a Rev. iv. 6.

^b Ch. vii. 9, &c.

^c Is. v. 28.

^d Is. lxvi. 15.

“His *chariots* shall be as a *whirlwind*.”^a

“Take fire *from between the wheels, from between the cherubims*.”^b

“Gold for the pattern of *the chariot*;—of the *cherubims*;”^c for so the sentence should be read. “The words ‘chariot’ and ‘cherubim’ are in apposition in the Hebrew, and were probably so intended in our translation.”¹

Probably the “*chariots of God*,” of Ps. lxxviii. 17, which “are twenty thousand,” *i.e.* two myriads, may signify the cherubim, or living creatures; in which sense also the word “congregation,” in V. 10, should perhaps be understood; as the word thus rendered is, in Ezek. i. 5, translated “living creatures.” This is the more likely as the Psalm refers to the *presence of Jehovah* when marching before the people,—“his inheritance;”—in the midst of whom the living creatures dwelt.

HORSES. Zechariah saw “*four chariots*” with different coloured *horses* come out from between two mountains, which he was informed by his infallible interpreter, were the “*four spirits* of the heavens, which go forth from standing *before the Lord* of all the earth.”^d

The colours of these “horses,”—“red,” “black,” “white,” “grizzled and bay,”—are the same as the

^a Jer. iv. 13.

^b Ezek. x. 6.

^c 1 Chron. xxviii. 18.

^d Ch. vi. 1, 5.

¹ Prophetic Herald. Vol. 1. p. 113.

colours of the “horses” connected with the “*four beasts*” of Revelation excepting that in the latter case, the fourth horse is “pale.”

SWORD. GLITTERING SPEAR. As synonymous with these aforesaid terms, may also be included, the “*flaming sword* of Eden, which *turned every way* ; and the “*glittering spear* ;” the word translated “sword,” signifying any *wasting*, diminishing, *desolating* matter; also violent heat; and that translated “glittering” signifying *lightning*, a “*flash* ;” to which, in their rapid course the living creatures are compared. “They ran and returned as the appearance of a *flash of lightning*.”^a

The following passages illustrate and indicate also, that where, with reference to supernatural things, the foregoing terms, or any others whereby Ezekiel describes the “living creatures” occur, whether together, or alone, (except of course, where applied to sinful agents,) they signify Jehovah, the *living Spirit*, and imply his *immediate agency and presence*, chiefly, “when the enemy coming in like a flood,” he “lifts up a standard against him.” They denote the miraculous interposition of the “Lord God, to whom vengeance belongeth,” who, when he sees that there is “none to deliver his people,” comes “out of his place to punish the inhabitants of the earth for their iniquity ;”^b frequent

^a Ezek. i. 14.

^b Is. xxvi. 21.

prophetic allusions to which are recorded in the Bible,—that “book of the wars of the Lord.”^a

In Deut. xxxii. 35—42, the Lord forewarns his people, in most fearful terms, of the judgments which he will himself execute upon sinners. “To me belongeth vengeance and recompense. . . For the Lord shall judge his people and repent himself for his servants when he seeth that their power is gone. . . For I lift up my hand to heaven and say, I live for ever. If I whet my *glittering sword* and mine hand take hold on judgment, I will *render vengeance to mine enemies* and will reward them that hate me. I will make mine *arrows* drunk with blood, and *my sword* shall devour flesh.”

Ezek. xxi. 2—15. “Son of man, . . prophecy, . . and say to the land of Israel; Thus saith the Lord; I am against thee, and will draw forth my *sword* out of his sheath, and will cut off from thee the righteous and the wicked. . . Thus saith the Lord; Say, a *sword*, a *sword* is sharpened, and also furbished. It is sharpened to make a sore slaughter; it is furbished that it may *glitter*. . . And he hath given it to be furbished, that it may be handled: this *sword* is sharpened, and it is furbished, to give it into the hand of the slayer. . . I have set the point of the *sword* against all their gates; it is made *bright*, it is wrapped up (marg. *sharpened*) for the *slaughter*.” This “sword” is the sword of the *Lord* (“my sword,” V. 2) and He, the *slayer* whose “hand”

^a Numb. xxi. 14.

points it “against the gates.” He it is who “will cut off the righteous and the wicked;”—who “executeth upon them the judgments written.”^a

Nahum iii. 1—3. “Woe to the bloody city! . . . The noise of a *whip*,¹ and the noise of the *rattling*,” (or rushing) “*of the wheels*, and of the *prancing horses*,² and of the *jumping*,” (or jolting) “chariots. The *horseman* lifteth up both the *bright sword* and the *glittering spear*; and there is a *multitude of slain*.”

No doubt the “bright sword,” and “glittering spear,” of these passages, are “the weapons of indignation” out of the “armoury” of Jehovah.^b And if these are the Lord’s, so must also be the “rattling wheels,”—the “prancing horses,”—and the “jumping chariots.”

The “horseman” who “lifts up” the sword and spear, must therefore, be Jehovah.

Evidently the same “sword,” “chariots,” and “horses,” are spoken of in Jer. xlvii. 2—6. “Behold waters rise up out of the north,” (whence came also the “whirlwind” of Ezekiel,) “and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabit-

^a Ps. cxlix. 9.

^b Jer. l. 25.

¹ The word translated “*whip*” also signifies “*scourge*,” and is so rendered in Is. x. 26, where the slaughter of Midian at the rock of Oreb, is referred to as typical of future slaughter; and also in Is. xxviii. 15, 18, where the “*overflowing scourge*” is threatened which will pass through when the Lord will rise up as in mount Parazim, and be wroth as in the valley of Gibeon.

² Heb. רָרַר “to course or prance in a *circle*.”

ants of the land shall howl. At the noise of the stamping of the hoofs of his *strong horses*, at the *rushing of his chariots*, at the *rumbling of his wheels*, the fathers shall not look back to their children for feebleness of hands; because of the day that cometh to spoil all the Philistines: . . for the *Lord* will *spoil* the Philistines . . O thou *sword of the Lord*, how long will it be ere thou be quiet?"

So also in Is. lxvi. 14—16. "The hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the *Lord will come with fire*, and with his *chariots* like a *whirlwind* to render his anger with fury, and his rebuke with *flames of fire*. For by *fire* and by his *sword* will the Lord plead with all flesh; and the *slain of the Lord* shall be many."

Turning from prophecy to history, it will be found that again the latter coincides *literally* with the above denunciations.

When "Benhadad, king of Syria, gathered all his host, and went up and besieged Samaria, and there was a great famine in Samaria," no human arm was lifted up against him; yet when the lepers went up to their camp, and were come "to the uttermost part of the camp, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of *chariots* and a noise of *horses* even the noise of a *great host*. . . Wherefore they arose and fled in the twilight, and left their

tents, and their horses, and their asses, even the camp as it was, and fled for their life. . . And the people" (of Samaria) "went out, and spoiled the tents of the Syrians."^a

The same powerful agents who thus discomfited the host of the Syrians, and whom the Lord caused this host to *hear*, He caused Elisha's servant to *see*, when a "great host" of the Syrians, "both with horses and chariots, compassed the city" of Dothan in search of his master. "His servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, *open his eyes*, that he may *see*. And the Lord opened the eyes of the young man, and he *saw*; and behold, the mountain was full of *horses and chariots of fire* round about Elisha,"^b

These are notable examples of the ways of God with man, in delivering his people and destroying their enemies.

When "he saw that there was no man, . . his arm brought salvation unto him. He put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds accordingly he will repay; fury to his adversaries,

^a 2 Kings vi. 24, vii. 3—7, 16.

^b 2 Kings vi. 13—17.

recompence to his enemies. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." Then follows the passage so frequently referred to,—“When the enemy shall come in like a flood, the *Spirit* of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion.”^a

And are not these two,—the “*Spirit*” and the “Redeemer,”—the “*couple of horsemen*” reported of by the “watchman,” in Isaiah’s “grievous vision,”^b which is compared to “*whirlwinds* in the south?” He saw “a *chariot* with a *couple of horsemen*; a *chariot* of asses, and a *chariot* of camels. . . And he cried, a lion. . . And, behold, here cometh a *chariot* of men with a *couple of horsemen*,” upon which is immediately announced, “Babylon is fallen, is fallen;” an event which in Rev. xviii. 1, 2, is announced by the “*angel*” who “came down from heaven, having great power” and who “cried mightily with a strong voice, Babylon the great is fallen, is fallen.”¹

STORMS, WATERS, etc. A “destroying storm,” a “flood of mighty waters,” a “tempest of hail,” and similar expressions, appear to mean the same as the “destroying wind” of Jer. li. 1, that is, the “whirlwind” or “cherubim.” For example, Jer. xlvii. 2,

^a Is. lix. 16--20.

^b Ch. xxi. 1—9.

¹ See Part I. No. LXXXVIII.

already quoted with reference to the glittering spear. "Behold '*waters*' rise up out of the north, which as an *overflowing flood*, shall overflow the land." Also Is. xxviii. 1—3, "Behold the Lord hath a *mighty and strong one*, which, as a *tempest of hail*, and a *destroying storm*, as a *flood of mighty waters overflowing*, shall cast down to the earth with the hand." This woe is denounced against "the crown of pride, the drunkards of Ephraim." "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."^a

And what was "his work, his strange work" in Perazim? "His act, his strange act" in Gibeon?

Of the former we are only told, that "the Lord said unto David, Go up, for I will doubtless deliver the Philistines into thine hand. And David came" and smote them there, the *Lord* having "broken forth"¹ upon his enemies, as the "*breach of waters*."^b

Respecting the latter, Gibeon, we read, "The Lord discomfited them, (the five kings of the Amorites) and slew them with a great slaughter at Gibeon, and chased them along the way to Bethhoron; and as they fled, the *Lord* cast down *great stones from heaven* upon them, . . And they were more which died

^a V. 21.

^b 2 Sam. v. 19, 20.

¹ Heb. פָּרַץ to "*break forth*," hence, "Perazim."

with *hailstones* than they whom the children of Israel slew with the sword."

Nor was this all; for at the command of Joshua, upon Gibeon also, "the sun stood still in the midst of heaven, and hasted not to go down about a whole day;" and the "moon in the valley of Ajalon," until the people had avenged themselves upon their enemies." "And there was no day like that, before it or after it, that the Lord hearkened unto the voice of a man. For the *Lord fought for Israel.*"^a

These historical facts referred to as examples by the inspired penman, having been brought to pass by Jehovah himself, not less directly by Him, will the "strange works" and "strange acts,"—the judgments predicted in this chapter,—be executed upon the "crown of pride," "the drunkards of Ephraim," whom this "mighty" and "strong one" as a "*tempest of hail,*" a "*destroying storm,*" and a "*flood of mighty waters overflowing*" shall cast down to the earth, "and the *hail* shall sweep away the refuge of lies, and the *waters* shall *overflow* the hiding place," when "the glorious beauty which is on the head of the fat valley shall be as a fading flower, and as the hasty fruit before the summer!"^b What a contrast between the blessings once pronounced on this tribe,—"on the head of Joseph and on the crown of the head of him that was separate from his brethren,"^c—and these denunciations! The "breach

^a Josh. x. 12--14.

^b Is. xxviii. 1—4, 17.

^c Gen. xlix. 26.

of waters," and the "tempest of hail," formerly directed against the enemies of Israel, now overwhelming these erring children,—The Lord, who declares, "I myself will fight against you with an outstretched hand, and a strong arm, even in anger and in fury, and in great wrath"^a no longer fighting for, but against them.

EARTHQUAKE. Another sign of the immediate presence and special interposition of the Almighty, who alone doeth great wonders, is the *earthquake*, a visitation rarely, if ever mentioned in the Bible, except in connexion with these extraordinary occasions. And the quaking, or trembling not of the earth only, but of other things, and of persons also, seems to indicate the same special presence and agency; even that which caused "*the posts of the door*" to move,^b when Isaiah heard the voice of the seraphim; and again, "*the place to be shaken*, when the disciples were gathered together, and they were filled with the Holy Ghost."^c

The following illustrations refer to the period of the second Advent.

"*The Lord reigneth; let the people tremble; he sitteth between the cherubims: let the earth be moved.*"^d

^a Jer. xxi. 5.

^b Is. vi. 4.

^c Acts iv. 31.

^d Ps. xcix. 1.

“ *The Lord reigneth ; let the earth rejoice ; let the multitude of isles be glad thereof. Clouds and darkness are round about him ; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about him. His lightnings enlightened the world. The earth saw and trembled. The hills melted like wax, at the presence of the Lord, at the presence of the Lord of the whole earth.*”^a

“ Blow ye the trumpet in Zion, . . let all the inhabitants of the land tremble : for the day of the Lord cometh, . . a day of *darkness*, and of gloominess, a day of *clouds*, and of thick *darkness*; . . a *great people* and a *strong*.¹ . . A *fire* devoureth before them and behind them a *flame burneth*. The appearance of them is as the appearance of *horses*, and as *horsemen* so shall they run. Like the noise of *chariots* on the tops of the mountains shall they leap, like the noise of a *flame of fire* that devoureth the stubble, as a *strong people* set in battle array. They shall run like mighty men, they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks; neither shall one thrust another; they shall walk every one in

^a Ps. xcvi. 1--5.

¹ Is not this “great people and strong,” before whom a “fire devoureth,” the “Lord of Hosts” of the above Psalm, before whom also a “fire goeth and burneth up his enemies round about?” The word rendered “*burneth*” in these two places, and which occurs again, and bears the same rendering in Ps. cvi. 18, —“a fire was kindled in their” (Korah’s) “company, the flame *burned up* the wicked,”—is the same as that translated “*flaming*,” in Gen. iii. 24, “a *flaming sword* ;” and again, “his ministers a *flaming fire*,” in Ps. civ. 4,—the basis of this Part of the present work.

his path," (like the cherubim which "went every one straight forward,") "the *earth shall quake* before them; the *heavens shall tremble*. And the Lord shall utter his voice before his army: for his camp is very great: for *he is strong that executeth his word*: for the day of the Lord is great and very terrible; and who can abide it?"^a

Other phenomena attending these earthquakes may here be noticed, which, unlike the prophetic instances already cited, are historical, and stated in the plain chronicle of facts.

The angel of the Lord said to Elijah, "Go forth, and stand upon the mount before the Lord. And behold, *the Lord passed by* and a *great and strong wind* rent the mountains, and brake in pieces the rocks before the Lord . . and after the wind, an *earthquake* . . and after the earthquake a *fire*; and after the fire a still small voice, . . and the Lord said unto him, Go," etc.^b

"And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. . . In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. Then the *earth shook, and trembled*; the *foundations of heaven moved and shook*, because he was wroth

^a Joel ii. 1--11.

^b 1 Kings xix. 11--15.

There went up a *smoke* out of his nostrils, and *fire* out of his mouth devoured : coals were kindled by it. He bowed the heavens also, and *came down* ; and *darkness* was under his feet. And he *rode upon a cherub*, and did fly : and *he was seen upon the wings of the wind*. And he made *darkness* pavilions round about him, *dark waters*, and thick *clouds* of the skies. Through the brightness before him were coals of fire kindled. The Lord *thundered* from heaven, and the Most High uttered his voice. And he sent out *arrows* and scattered them ; *lightning*, and discomfited them. . . He delivered me from my strong enemy, and from them that hated me for they were too strong for me.”^a

In Ps. lxviii. 7, 8, the Psalmist relates what had taken place at an earlier period. “O God, when thou wentest forth before thy people, when thou didst march through the wilderness, . . the *earth shook*, the heavens also dropped at the *presence of God*, . . at the *presence of the God of Israel*.”

Nor is this a mere poetical description. It is the simple record of facts, witnessed not by one individual only, but by all Israel, and of which a fuller history is given in Exod. xix. 9—20 : xx. 18. “The Lord said unto Moses, Lo, *I come* unto thee in a *thick cloud*, that the people may hear when I speak with thee. . . Go unto the people, and sanctify them, . . and let them be ready against the third day ;

^a 2 Sam. xxii. 1—18. Comp. Ps. xviii.

for the third day *the Lord will come down in the sight of all the people* upon mount Sinai. . . And it came to pass on the third day in the morning, that there were *thunders and lightnings*, and a *thick cloud* upon the mount, and the voice of the trumpet exceeding loud ; so that all the *people that was in the camp trembled*, . . and mount Sinai was altogether on a *smoke*, BECAUSE THE LORD DESCENDED UPON IT *in fire*: and the smoke thereof ascended as the smoke of a furnace, and *the whole mount quaked greatly*. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And *the Lord came down upon mount Sinai.*" And all the people saw the *thunderings, and the lightnings*,¹ and the mountain smoking.

The prayer of Habakkuk, though partaking also of a prophetic character, refers to the same event.

"God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens . . and his *brightness* was as the light ; he had horns" (rays or beams of light) "coming out of his hand ; and there was the hiding of his power. Before him went the pestilence, *burning coals*² went forth at his feet. . . The everlasting mountains were scattered,

¹ The word here rendered "lightnings" is not the one generally so translated, but *לפיד* a lamp or torch. It occurs first in Gen. xv. 17, where, as here, it is spoken of in connexion with a "smoking furnace." It is again used, and translated "lamps," in the two parallel columns in p. 227.

² Or *flashing fire* ; marg. burning diseases.

the perpetual *hills did bow*. . . I saw the tents of Cushan in affliction, and *the curtains* of the land of Midian *did tremble*. . . Was thy wrath against the sea, that thou didst ride upon thine *horses and thy chariots* of salvation?¹ Thy *bow* was made quite naked, according to the oaths of the tribes, even thy word. . . The *mountains* saw thee and *they trembled*; the *overflowing of the river* passed by; the deep uttered his voice, and lifted up his hands on high. The *sun and moon stood still* in their habitation; at the *light of thine arrows* they went; and at the shining of thy *glittering spear*. *Thou didst march through the land in indignation*, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people. . . Thou didst walk through the sea with thine *horses*, through the heap of great waters. . . The Lord God is my strength . . . and he will make me walk upon mine high places.”^a

After referring to occurrences at Sinai,—occurrences so “terrible,” that Moses said, “I exceedingly fear and *quake*,”—the writer of the Epistle to the Hebrews is in ch. xii. 26, led on to the contemplation of similar but more tremendous circumstances yet to transpire. “Whose *voice* then *shook the earth*, but now hath he,” the Lord of Hosts, “promised, saying, yet once more *I shake not the earth only but also heaven*.” After this catastrophe only such things will remain as “cannot be shaken.”

^a Hab. iii. 3--19.

¹ Comp. Ps. xviii. 10. “He rode upon a cherub.”

In the New Testament history also, earthquakes are recorded.

When Paul, ordained by Christ to preach to the Gentiles, was imprisoned at Philippi, while he and Silas, his fellow-prisoner, at midnight prayed, and sang praises to God, “suddenly there was a *great earthquake*, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one’s bands were loosed,” not by the jailor, for he “was asleep,”^a but evidently by the same power which was manifested, when to Peter, also a prisoner, the “angel of the Lord” came and delivered him. “His chains fell off from his hands,” and when he and his Deliverer “came to the iron gate which leadeth unto the city, *it opened* to them of his own accord;”^b that is, at the *presence of the Lord*, who said to Cyrus, “I will go before thee, . . . I will break in pieces the *gates of brass*, and cut in sunder the *bars of iron*.”^c

Again, at the resurrection of our Lord, “behold there was a *great earthquake* for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.” Here, as in the instance already cited from the book of Exodus, the cause is plainly stated to be the *immediate presence* of the “angel of the Lord,”—that is Jehovah. Hence the *earthquakes* and all other supernatural “*shakings*,” and “*tremblings*,” men-

^a Acts xvi. 25--27.

^b Acts xii. 7--10.

^c Is. xlv. 2.

tioned in Scripture, appear attributable to the special presence, whether visible or not, of the same Almighty Power.

When the “certain man” whom Daniel saw in his “great vision,” came and touched the prophet, and he heard the voice of his words, he “stood *trembling*.”^a

A similar effect was produced on Eliphaz, when in visions of the night, “a thing was brought *secretly*” unto him, doubtless by that same “*Revealer of secrets*” who “in a night vision” revealed to Daniel the “*secret*” of Nebuchadnezzar’s dream; and who in the above, and several other visions, revealed “deep and *secret* things. For the “God in heaven is He that *revealeth secrets*.”^b—Eliphaz says, “Now a thing was brought *secretly* to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and *trembling*, which made *all my bones to shake*. Then a *Spirit* passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice,” (marg. “I heard a *still voice*,”) “saying, Shall mortal man be more just than God,” etc.^c

The voice Elijah heard when the “Lord” spake to him, was a “*still small voice*.”

^a Dan. x. 8, 11.

^b Dan. ii. 19, 22, 28, 47.

^c Job iv. 12--16.

“The sound of a *going*” (stepping or *marching*) “in the tops of the mulberry trees,” that was to be heard when the *Lord* should “*go out* before” David, “to smite the host of the Philistines,”^a may also be classed among these examples as significant of the presence of the Lord.

Again, In the history of Jonathan, when the large army of the Philistines, having gathered themselves together to fight with Israel, and “the men of Israel seeing they were in a strait, hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits,” Jonathan and his armour-bearer determined to go alone, and attack the garrison from the “sharp rock” “over against Michmash” where the Philistines were “encamped;” for he knew that there was “no restraint to the Lord to save by many or by few,” and trusted that He, who had so often “wrought deliverances for Israel,” would on this occasion, “work” for them, and “deliver” the Philistines “into their hands.” Accordingly, in the subsequent history, we find the following record; “And there was *trembling* in the host, in the field, and among all the people: the garrison, and the spoilers, they also *trembled*; and the *earth quaked*: so it was a *very great trembling*.” After which “behold the multitude melted away, and they went on beating down one another.” And “so the Lord saved Israel that day.”^b

^a 2 Sam. v. 24.

^b 1 Sam. xiii. 5, 6. xiv. 1--23.

One other instance, though future, must yet be pointed out: that “*great shaking*” which in the day of the fire of the wrath of God, will be in the land of Israel, when at his *presence*, “the *fishes* of the sea, and the *fowls* of the heaven, and the *beasts* of the field, and all *creeping things* that creep upon the earth, and all the *men* that are upon the face of the earth, shall *shake*, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground;” when moreover there will be “an *overflowing rain*, and *great hailstones*, *fire* and *brimstone*.”^{a 1}

BRIGHTNESS and GLORY.

Two other particulars closely associated with the Cherubim, are mentioned by Ezekiel. The “*brightness*,” and the “*glory of the Lord*,” or “*of the God of Israel*.”

BRIGHTNESS. Ezek. i. 27. “And I saw as the colour of amber, as the appearance of fire round about within it” (the throne) “from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the

^a Ezek. xxxviii. 19—22.

¹ The various renderings of the Heb. word רעש rosh (Der. English *rush*) earthquake, or trembling, from to *tremble*, *shake*, or *quake*, may be noticed.

Earthquake . . . 1 Kings xix. 11. Is. xxix. 6. Amos i. 1. Zech. xiv. 5.

Confused *noise* . . Is. ix. 5.

Great commotion Jer. x. 22.

Rushing Jer. xlvii. 3. Ezek. iii. 12, 13.

Shaking Ezek. xxxviii. 19.

Rattling Nahum iii. 2.

appearance of fire, and it had *brightness* round about." So far the description of this "fire" (or fiery one) round about within the throne, and encompassed with "brightness," corresponds, as before shewn, with that of the fiery one of ch. viii. 2, as also, in its chief particulars with that in V. 4 of the whirlwind, or living creature, again described in V. 13, as "like burning coals of fire" which "was *bright* and went up and down among the living creatures." But here, in V. 28, this "brightness" is further described. "And it had brightness round about, as the appearance of the *bow that is in the cloud in the day of rain*, so was the appearance of the brightness round about."

This beautiful comparison is highly suggestive. "The bow that is in the cloud in the day of rain;" set there as a "token of the covenant" of peace God made with man,^a is mentioned again in Rev. iv. 3, and there, as in Ezekiel, it *surrounds* the throne. "There was a rainbow *round about* the throne." The four beasts also "were *round about* the throne," as again, "the fiery one of Ezekiel was *round about* within it." It is mentioned in only one other place, Rev. x. 1; not there, however, as encircling a throne, but as on the head of a *mighty angel* who is clothed with a *cloud*. "I saw another mighty angel come down from heaven, clothed with a cloud, and a *rainbow* was upon his head."

^a Gen. ix. 11, 13.

Each of these,—the “cherubim,”—the “four beasts,”—and the “mighty angel,” has been identified as the Holy Spirit. Hence the conclusion, that the “*brightness*” of prismatic splendour spoken of by Ezekiel, was an effulgence from that flaming *Holy One*^a within the throne, who is equal in glory with the Father and the Son, and who, both in the tabernacle and the temple, was represented within the veil,—the “Holiest of all,”—by the “Cherubim of Glory.”

And in that sublime object, which originates in the heavens, but rests on earth; and which, though formed by particles of colourless light issuing from *one* common effulgence, at its source too dazzling to behold, is seen in mild radiance in the day of rain in *sevenfold* diversity of hue, each hue possessing different qualities and powers, but distributed in that perfect symmetry and harmony of colouring which gives intensity of beauty to the “appearance of the bow that is in the cloud in the day of rain,”—what a beautiful figure do we behold of that “One and the selfsame Spirit” who is styled the “*seven spirits* of God which are before his *throne*,” and the *seven spirits* of God sent forth into all *the earth*,”^b—of that Spirit by whose extent of powers, and “glorious ministration,” are carried on in infinite, but perfectly concordant harmony, those “diversities of operations” which tend to the peace and secure the salvation of Christ’s body—the church—

^a Is. x. 17.

^b Rev. i. 4. v. 6.

while sojourning on earth; and who also, when their Lord was about to depart, and the clouds would veil him from their sight, was promised to be sent to his people in this, their “day of rain.”¹

In its form too,—the *arch*,—indicative of *strength*, may be seen a type of Him who *strengthens* the people of God, and one of whose names,—*Gabriel*,—signifies “my *strong* God.”

And in connexion with this part of our subject may be noticed Parkhurst’s observation on the word חַי, in Ezekiel translated “living creature.” He says, “It is generally rendered ‘to live,’ but this seems rather a secondary sense, derived from the primary one of being vigorous, *strong*.” His remark, also, on the rainbow, is pertinent to its association with the name Gabriel. He observes, “the ancient Greeks seem plainly to have aimed at its emblematical signification when they called it *Ιγίς*, an easy derivation from the Hebrew יָרָה, to *teach*, *shew*; or if with Eustathius, we derive *Ιγίς* from the Greek word *εἰπω*, to *tell*, *carry a message*, its ideal meaning will still be the same.”²—The special offices of Gabriel seem to be, to “*teach*,” “*shew*,” “*tell*,” “*carry a message*,” as well as to “*strengthen*.”³

¹ With reference to this number *seven*, as illustrative of the harmony which pervades nature, attention may be drawn to the interesting fact discovered by Sir I. Newton, viz., That the *proportions* the *seven colours* of the rainbow bear to each other, exactly correspond with the *proportions* the *seven notes* of the natural scale of music bear to each other; and further, that these proportions, though so greatly varying, yet in both cases occur in exactly the same *order*.

² Heb. Lex. under קָשָׁה

³ See also Appendix K.

Again. In this ethereal arch is presented an illustration of the manner in which such spiritual existences as we are now considering, which have “neither flesh nor bones,” may yet assume *form*, *colour*, and every “*appearance*” (the word so oft repeated, *seven* times in these two verses alone,) of substantial, material, though transparent bodies.

“This was the *appearance*,” not of “the glory of the Lord,” but of the *likeness* of “the glory of the Lord.”^a

The “glory of the Lord” itself, may therefore be a distinct appearance. And in Exod. xxiy. 17, the “sight,” or *appearance* of this, (the same word in the Hebrew) is described not “as the appearance of the bow that is in the cloud in the day of rain,” but as “like devouring fire.”

But before entering further into the subject of the “glory,” a few preliminary remarks must be offered.

Various modes of communicating to man the truths contained in the inspired volume, were, from time to time, adopted by his Creator. In the infancy of the world, the Lord *appeared personally*, and conversed with his people “face to face;” as in the case of Abraham, “the friend of God,” to whom, at “his tent door in the plains of Mamre,” “the Lord appeared,” and foretold the birth of Isaac, and the destruction of Sodom.

^a V. 28.

To Isaac also he “appeared,” and renewed the promises he had before made to Abraham, as he also did to Jacob, who at Peniel *saw God “face to face.”* Manoah likewise and his wife *saw God* when he foretold to them the birth of their son. Hence we find the statement, “No man hath seen God at any time,”^a and other similar passages, are not to be taken in the full sense in which they are sometimes understood.

To Moses also, “who received the lively oracles to give unto us,”^b the Lord spake “*face to face, as a man speaketh unto his friend.*”^c This was the last instance of such intimate converse of God with the prophets “until Christ came;” for “there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt;”^d with whom, also, he spake “mouth to mouth, even apparently, and not in dark speeches.”

To other prophets the Lord spake not “mouth to mouth, even apparently;” neither did they behold the “similitude of the Lord,” as did Moses. To them, the Lord said “He would make himself *known in visions, and would speak to them in dreams.*”^e

Henceforth, therefore, visions and dreams were

^a John i. 18.

^b Acts vii. 38,

^c Exod. xxxiii. 11.

^d Deut. xxxiv. 10, 11.

^e Numb. xii. 6, 8.

the chief means of divine revelation to man, more especially with respect to future events; and this, not only until the “greater Prophet” than Moses arose and taught his people personally, but until the last declaration of his will to the world by the Apostle John.

A further means was by the Urim and Thummim in the breastplate of judgment,^a whereby the Lord responded to the enquiries of those who sought his direction in particular cases of doubt and difficulty.^b

Such revelations of his will, however, were not strictly prophecies, that is, predictions of the future, which as above said were revealed generally, either in visions, when the Lord made himself visible to the prophets; or in supernatural dreams, merely speaking to them.

In the days of Samuel’s childhood “the *word* of the Lord was precious; there was no *open vision* ;”—“probably no vision of the glory of the Lord breaking forth in visible fire, light, or splendour.”¹ Wherefore they who beforetime were called “Seers,” were henceforth called Prophets.^c Samuel, we read, “did not yet *know* the Lord;”—the Lord had not yet made himself “known” in a *vision*,—had not been *visible* to him. “Neither was the *word* of the Lord yet revealed to him,”—the Lord had not yet *spoken*

^a Exod. xxviii. 30.

^b Comp. Numb. xxvii. 21. Judg. xx. 18, 23, 26, 27. 1 Sam. xxiii. 9--12. xxx 7, 8.

^c 1 Sam. ix. 9.

¹ Parkhurst’s Lex.

to him in a *dream*. But “ere the lamp of God was gone out in the temple,” Samuel, still a mere child, lying down to sleep had either a dream or a vision. The Lord “came” and stood and calling him four several times,—Samuel not being aware until the last time that it was the Lord, but supposed it to be Eli who called,—revealed to him the condemnation suspended over the house of Eli, which coming to pass, and as Samuel grew the Lord suffering “none of his words to fall to the ground,” “all Israel knew that Samuel was established to be a prophet of the Lord.”^{a 1}

“And the Lord appeared again in Shiloh : for the Lord revealed himself in Shiloh *by the word of the Lord*.” Whether he here manifested himself visibly or not, it was not in “glory,”—not in an “open vision,”—“but by that which yet was “precious,” whether seen in visions, or heard in dreams ; that is, “by the word of the Lord.”

If by this expression,—“the word of the Lord,”—is to be understood that “Word” who “was with God and was God,” then, obviously, a large portion of scripture must have been dictated by the Second Person of the Trinity, since the phrase, “the word of the Lord came to me, saying,” etc.,

^a 1 Sam. iii.

¹ The first predictions of the prophets had generally, as in Samuel’s case, a speedy fulfilment, the Lord thus witnessing to their truth in order that their prophecies referring to more distant times might be believed. “If the thing followed not, nor came to pass,” he was not a prophet of the Lord, but had “spoken it presumptuously.” Deut. xviii. 22.

so often recurs;—the Word probably dictating on these occasions audibly, without appearing in a vision to the prophets.

The Third Person, however, the Spirit, is eminently He who “moved holy men of God,” as also others, “to speak in old time;”—who “came upon them and they prophesied.” For “they spake not by the will of men, but as they were moved by the *Holy Ghost*.”^a

“The *Spirit of God* came upon Saul,” the anointed captain of God’s inheritance, “and he *prophesied*.”^b

“The *Spirit of God* was upon the messengers of Saul,” now rejected from reigning over Israel, “and they also *prophesied*.”^c

Upon Balaam, “the man which heard the words of God, which saw the vision of the Almighty,” “the *Spirit of God* came, and he *took up his parable*,”^d—he *prophesied*.

“Zacharias was filled with the *Holy Ghost* and *prophesied*.”^e

A remarkable instance is mentioned in Numb. xi. 25. “The Lord came down in a cloud, and spake to Moses, and *took of the Spirit that was upon him*,” (upon Moses, see V. 17.), “and gave it unto the seventy elders; and it came to pass that when the

^a 2 Peter i. 21.

^b 1 Sam. x. 1, 10.

^c 1 Sam. xvi. 1. xix. 20.

^d Numb. xxiv. 2–4.

^e Luke i. 67.

Spirit rested upon them they *prophesied*, and ceased not."

A circumstance not very dissimilar to this, though unconnected with the subject of prophecy, is related in Luke vi. 19, respecting the antitype of Moses, upon whom the *Spirit* descended and "remained." A great multitude who came to be healed of their diseases, "sought to *touch* him, for there went *virtue out of him and healed them all.*" With this may also be named the account given of St. Paul. "*From his body* were brought unto the sick, handkerchiefs, or aprons, and the *diseases departed from them.*" For "God wrought special miracles by the hand of Paul."^a

The power of prophesying committed to man for the special purpose of testifying beforehand God's purposes of mercy or of judgment, is mentioned in 1 Cor. xii.—together with that of working miracles, and various other powers or gifts; such as wisdom, knowledge, healing, divers kinds of tongues, etc.;—as one of the gifts of the Spirit; and all these supernatural powers, *though spiritual endowments*, seem, like the healing virtue in the above cases, to have been communicated to man through the *touch of, or some other contact with, the Giver.*

In several instances already adduced,¹ the command to teach, or to prophecy, was invariably accompanied by such *palpable* communication between

^a Acts xix. 11, 12.

¹ See pp. 231, 232.

the prophet and that heavenly Power by whom he was “strengthened,” and fitted for these ministerial duties. Hence, not only authority, but also the supernatural powers essential for these purposes, appear to have been thus given, and, generally, by the touch of that *hand*,¹ which, like the “*finger*” of God, wrought wonders in other ways also.

A notable instance of this occurs in the narrative of Belshazzar’s feast.

“In the same hour came forth *fingers of a man’s hand*, and wrote over against the candlestick upon the plaster of the wall of the King’s palace” the portentous words announcing the calamities about to befall this king of the Chaldeans in that eventful night when he was slain and Darius the Median took the kingdom.^a

And may not the “fingers” of this “man’s hand” sent from God, (see V, 24) be those of the Cherubim or Spirit, who had “the form of a *man’s hand* under their wings?” The same may be understood also in Exod. xxxi. 18, “God gave unto Moses two tables of testimony, tables of stone, written with the *finger of God* ;” and again in ch. viii. 19,—“The magicians said unto Pharoah, this is the *finger of God* !” For in Luke xi. 20. we read, Jesus said, “If I with the *finger of God*, cast out devils,”—the real signification of which we find in the parallel

^a Dan v.

¹ Doubtless in this originated the “laying on of hands,” which we find mentioned in Heb. vi. 1, as one of the fundamentals of the Christian religion, and which is observed in the Christian church to the present day.

passage, Matt. xii. 28,—“ If I, by the *Spirit of God*, cast out devils.”

Hence the two expressions, the “ hand of the Lord,” and the “ finger of God,” which are always associated with some miraculous agency of the *Spirit*, seem to have become appellations for that Divine Being by whom prophecy, and all other miraculous gifts were imparted.

GLORY. Resuming our enquiry respecting the “glory” in Ezekiel’s vision, we find that this prophet, like Daniel, had, at four different times, the dates of which are carefully noted, *visions*, termed by him “ *visions of God* ;” and in each separate account the “ hand of the Lord ” is mentioned.

But besides these visions with which the prophet was favoured, the “ word of the Lord ” frequently “ came ” to him during the intermediate times ; several of the dates of these being also carefully noted.

On two other occasions also, of which the date of only one is given, the “ *hand of the Lord*,”—the Spirit,—“ came upon him ;” in the first instance manifesting his immediate presence, or operation, by opening the mouth of the prophet, who had for a time been dumb, as a sign of the accomplishment of previous predictions ;^a in the second instance (the one without date,) he relates, “ The *hand of the Lord* was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the

^a Comp. Ezek. xxxiii. 21, 22, with xxiv. 26, 27.

valley which was full of bones.”^a This is often called “the *vision* of dry bones,” but is nowhere so termed by Ezekiel.

The four visions, which it may be conjectured were “open” visions, since in them were seen “light, and fire, and splendour”—“the glory of the Lord,” or “of the God of Israel,”—the prophet links together by stating in each successive vision, where, or when, the *glory* had been seen on the preceding occasion; passing over the times, when alone either the “word of the Lord,” or the “hand of the Lord” came to him.

The first vision was in the fifth year of Jehoiachin’s captivity, and *by the river Chebar*, where “the word of the Lord” came “expressly” to him, and “the hand of the Lord” was upon him, and he saw “the appearance of the likeness of the *glory of the Lord*.”^b

The second vision was seven days later, when again he states, the “word of the Lord came unto me, and the hand of the Lord was upon me;” and being commanded to “go forth into the *plain*,” “Behold the *glory* of the Lord stood there *as the glory which I saw by the river Chebar*.”^c Evidently therefore, the glory was visible upon that first occasion.

The third vision was in the sixth year of the captivity, when the “hand of the Lord God” fell upon him, and the Spirit lifted him up “between the earth and the heaven, and brought” him “in the visions of God to Jerusalem, to the door of the inner gate that

^a Ch. xxxvii. 1.

Ch. i. 1--3, 28.

^c Ch. iii. 16, 22, 23.

looketh toward the north.” “And, behold, the *glory* of the God of Israel was there, according to the vision which I saw *in the plain*.”^{a 1} In this third vision, men described as having destroying weapons in their hands are commanded to go through the *midst of the city, Jerusalem, and “smite,”* destroying utterly both “old and young,” excepting those previously marked.^b

The last vision was in the twenty-fifth year of the captivity, and the fourteenth “after the city was smitten;”—the event predicted in the third vision.—Then again, the “hand of the Lord” was upon him, and after transporting him to a “very high mountain” in the land of Israel, and thence to several places in a city the “frame” of which was by the mountain, he was brought to the east gate of the outer court, when, he says, “Behold the *glory* of the God of Israel came from the way of the east, and it was according to the appearance of the vision which I saw when I came *to destroy the city*,”—marg. “when I came to prophecy that the city should be destroyed;”—that is, according to its appearance in the preceding vision, seen nineteen years before.^c

Thus the prophet, in linking together the third and fourth visions, passes over unnoticed the various times when simply the “word of the Lord” came to him during the long interval of nineteen years

^a Ch. viii. 1, 3, 4.

^b Ch. ix. 1, 2, 5, 6.

^c Ch. xl. 1, 2. xliii. 1—6.

¹ In ch. xii. 1 the prophet states, “The *word* of the Lord also came unto me,” as was the case again on the following morning. V. 8.

between the last two visions; the dates of *eight* of which times are distinctly recorded.¹

In the last of these four visions, thus connected with each other as by a chain of glory, the prophet, with reference to this glory, expressly states not only that this vision was like the preceding one, but also that the visions (plural,) were “like that which” he “saw *by the river Chebar*,” the first of the series; as though by alluding to that vision, to recall attention to the glorious scene he, in the first instance, had attempted to depict.

Now although “glory” is properly an attribute of Deity, yet the “glory of the Lord,” or “of the God of Israel,”—like the “word of the Lord,” and the “hand of the Lord,”—are expressions which seem frequently used by Ezekiel as appellations for one of the Persons of the Trinity who in these visions appeared to him in glory; but not, as will be shewn, for the Third Person, the Cherubim, who therefore, was not the only one seen in these visions. And on

¹ These dates are as follows :—

Year.	Month.	Day.	Ch.	Ver.
7	5	10	xx.	1.
9	10	10	xxiv.	1.
11	„	1	xxvi.	1.
10	10	12	xxix.	1.
11	1	7	xxx.	20.
11	3	1	xxxi.	1.
12	12	1	xxxii.	1.
12	„	15	xxxii.	17.

One more date is given in the chapters which occur between those recording the third and fourth visions, but this date being the twenty-seventh year, the first month, the first day of the month, ch. xxix. 17, is later than the fourth vision.

again turning to ch. i, we find that to Ezekiel, as to other prophets, was manifested in these visions the presence of the *Triune* God.

Having continued to V. 24, his description of the "living creatures," he then proceeds to notice in V. 25, other particulars, the first of which is "a voice from the firmament."

The word "voice" occurs in V. 24, but only in order to describe the "noise" caused by the wings of the Cherubim, which was "*as the voice of the Almighty.*" But the "voice" of V. 25 is literally a voice.

Further, the *noise* Ezekiel heard when the "living creatures *went*," and it was the "noise of their *wings*." The *voice* he heard "when they *stood*," and had "*let down* their wings." Moreover, this "voice" was heard "from the firmament that was *over their heads*;" therefore proceeded not from the Cherubim, but from some other existence.

In V. 26, another particular is named. "Above the firmament . . the likeness of a throne" and upon this throne, "the likeness as the appearance of a man above upon it." But as the "voice" of V. 25, was not that of the living creatures, so neither was this "appearance of the likeness of a man," that of the "living creatures." For this was upon a throne "above the firmament" which, also, was "*over their heads*."

In V. 27, in order to describe the "brightness," Ezekiel again returns to the Cherubim or cherub,

which elsewhere, he states, he saw *under* the God of Israel.^a

In these three verses therefore, (V. 25, 26, 27,) three distinct subjects of the vision are mentioned. The “voice from the firmament:”—The “likeness of a man upon a throne:”—And the fiery one “round about within it.”

The fiery one, “round about within it,” seems evidently to be the Third Person in the Godhead.

The “likeness of a man” upon the throne, He, who though “in the form of God,” and the “express image of his person,” “was made in the likeness of men.”^b

The “voice from the firmament,” it may be inferred, was that “voice” which at the baptism of the God-man, Christ Jesus, was heard from *heaven*, saying “This is my beloved Son:”—on the “holy mount,” was again heard from *heaven*, repeating the same words:—and again heard from *heaven*, answering this well beloved Son, when his soul was “troubled,” and he prayed, “*Father* glorify thy name.”^c

As therefore when “the heavens were opened,” by Jordan’s waters, St. John heard the “*voice*” of the Father, acknowledging the Son; and saw the Son in the likeness of a “*man* ;” and the Spirit in the form of a “*dove* ;”^d so, when “the heavens were opened” by Chebar’s waters, Ezekiel heard a “*voice*

^a Ch. x. 20. ^b Phil. ii. 6, 7. ^c Matt. iii. 17. 2 Pet. i. 17, 18. John xii. 27, 28.

^d Matt. iii. 16, 17.

from the firmament;" and saw the "likeness of a man" upon a throne; and the *Cherubim* in flaming fire "round about within it."

Thus the same Three who manifested themselves individually to St. John by *Jordan's* stream in the wilderness of Judea,—as they had previously to Daniel by *Hiddekel's* "great river" in the land of Babylon,¹ seem also to have revealed themselves individually to Ezekiel, when by the river *Chebar*, among the captives in the land of the Chaldeans,—in what are truly called "visions," or "SEEINGS OF GOD."^a To which of these Three, then, is the title, "the glory of the Lord," or, "the glory of the God of Israel," applied by the prophet?

That neither is applied to the Third Person,—the Cherubim;—and that the "brightness," as before remarked, is not the same as the "glory," seems evident.

The "brightness," appears to be an irradiation from the Cherubim; whereas "the glory of the Lord," (Ezekiel here using the expression as an appellative,) "stood over the Cherubims;" and, "the glory of the God of Israel was over them above."^b

The "glory" also seems to exist, and to act independently of the Cherubim. "The glory of the God of Israel is said to have "*gone up from the Cherub,*"—or Cherubim,—"*whereupon he was, to the thresh-*

^a See 2 Chron. xxvi. 5, marg.

^b Ch. x. 18, 19.

¹ See Part I. No. LXXX.

hold of the house," whence this "glory" speaks both to the prophet and to others. So, also, the "glory of the Lord *went up from the Cherub* and stood over the house."^a

It has also been seen that V. 27,—where the "brightness" and "fire" which was "round about within" are mentioned,—is descriptive of the Cherubim, likewise described in V. 13, as in appearance like "burning coals of fire" which was "bright" and "went up and down among" them. Consequently this fiery bright appearance, more fully described in V. 28, and again mentioned in ch. viii. 2, appears to be a manifestation of the Third Person, or Cherubim, seen "under the God of Israel."¹ But we find in this last chapter, that this fiery appearance and brightness is beheld by the prophet, and by this "hand of the Lord,"—this fiery bright one,—he is lifted up, and carried from his house in Chaldea to Jerusalem, *before* the "glory of the Lord" is presented to his wondering gaze.

Hence, while it would appear that the "*brightness*" is peculiarly the glory, as it were, of the *Cherubim*, neither the "glory of the Lord," nor the "glory of the God of Israel," is applied as a title to the Spirit, with whom the Cherubim seem identical. They, therefore, appear to be titles

^a Ch. ix. 3. x. 4.

¹ In Is. x. 16, 17, we read, "*Under his glory* he shall kindle a burning, like the burning of a *fire*. And the light of Israel shall be for a *fire*, and his Holy One for a *flame*." And in Hab. iii. 4, 5, "His *brightness* was as the light. . . and *burning coals* went forth at his feet."

designating one of the Persons of the Trinity, noticed in Ezekiel's first description as *above* the Cherubim.

The "glory of the Lord" "stood over the Cherubim;" *i.e.* in the same situation as the "glory of the God of Israel," which latter was "over them above," and which "glory" was evidently the "God of Israel" *under* whom Ezekiel saw the living creatures.

But, whether the "God of Israel" is He who in the "likeness of a man" was seen upon the throne, (inferred to be the Son,) or He whose "voice was heard from the firmament," (inferred to be the Father,) is not very obvious.

A "man with an inkhorn by his side," to whom the "glory of the God of Israel" gives a command, is mentioned in ch. ix.; but from several particulars named, this "man" appears to be, not the Second, but the *Third* Person of the Trinity.

He is described as "one man clothed in linen," (V. 2.) In the same words He who appeared to Daniel by the river Hiddekel, is described. "Behold, a certain man,"—marg: "*one man*"—"clothed in linen."^a He is also to "set a mark upon the foreheads" of such as were to be saved from the destruction impending over their fellow-men. (V. 4-6.) This "man," therefore, appears to be that Being by whom Daniel was instructed and strengthened;

^a Dan. x. 5.

and by whom, also, the ransomed of the Lord “are sealed unto the day of redemption;”—the “Holy Spirit of God.”^a

Moreover, this “man with a writer’s inkhorn by his side,” is *one of seven*; the six others coming “from the way of the higher gate that lieth toward the north”—the same locality whither the *fiery bright one* had, earlier in the same vision, *carried* the prophet;^b—this “one man” alone of seven, like that one angel of the seven with vials^c who “*carried*” St. John to different places, appearing to be he who brought this prophet from the “inner gate that looketh toward the north,” to the places subsequently named.

Also, after the six angels had poured out their vials of the wrath of God, and the seventh had also poured out his vial, a voice from the throne was heard saying, “*It is done.*”^d So, after the six men with slaughter-weapons had gone forth, and smitten the city, and the seventh had performed his part of the embassy, he reports, “*I have done as thou hast commanded me.*”^e

In Ezekiel’s fourth vision also, a “man”^f presents himself, who though differing in appearance, this one being like “*brass,*”¹ and with different implements,—a “line of flax” and a “measuring reed,”—yet seems to be the same “man” who in the third

^a Eph. iv. 30. Rev. vii. 3.

^b Ch. viii. 3.

^c Rev. xvii. 1. xxi. 9, 10.

^d Rev. xvi. 17.

^e Ezek. ix. 11.

^f Ch. xl. 3.

¹ Compare this word as it occurs in the parallels in page 227.

vision, was clothed in linen, and with an inkhorn by his side. For by this “man,” or “hand of the Lord,” (V. 1,) the prophet is “brought,” as in the third vision, to various places mentioned in this and the following chapters, until he is finally taken up and “brought,” evidently by the same person, “into the inner court.”^a

Further : This man who “took up” and “brought” the prophet to the inner court, and who “stood by” him while he heard the glory speaking out of the house (V. 6,) is, in V. 5, called the “*Spirit* ;” as he who in the third vision, brought him first to Jerusalem and then to several places in the temple, or house, of that city, is also called “the *Spirit*.” And of the “living creatures,”—identified as the Spirit,—we read, “They had the *likeness of a man*.”

Hence, the “man,” in both cases, appears to be that Spirit whose multitudinous offices and operations carried on throughout the universe in infinite variety, occasion him also to appear in multitudinous characters and forms ; whether as a *dove* ; as “*cloven tongues like as of fire* ;” as *angel* ; as *man* ; as *Cherubim* ; or as *Seraphim* ; and whether as *one* ; or as *seven* ; or whatever number or variety of appearances he may assume.

The “man” of the last two visions, being identical with the Cherubim, cannot be the “man” who

^a Ch. xliii. 5.

appeared “on the throne” seen “*above the heads*” of the Cherubim. We therefore have yet to learn, which of the two so situated, (namely, the “man on the throne,” and the one whose “voice” was heard in the firmament) is meant by the “glory of the Lord,” or of the “God of Israel;” as also whether both titles belong to the same Person.

On tracing the movements of the “glory” from place to place in the last two visions, in which are foreshadowed the *destruction*, and the *restoration* of Jerusalem, we find they singularly correspond with those of our Saviour from the time of his last visit to the *temple*, when he foretold its *destruction*, with further details of the tribulation and final destruction awaiting *Jerusalem*; and of his coming again, when all things will be *restored*.

In Ezek. x. 18, “we see the glory,” (which had previously visited other parts of the house or temple,) “withdrawing from the temple.” “*The glory of the Lord departed from off the threshold of the house.*”

“In xi. 22, 23, we see it departing from the city, and taking its station on the mount of Olives.” *It “stood upon the mountain* which is on the east side of the city.”

“In V. 24, it is received up into heaven.” “So the vision that I had seen, *went up* from me.”

In Matt. xxiv. 1, we read, “Jesus went out and *departed from the temple.*”

He then took his station on the mount of Olives. “As *he sat upon the mount of Olives.*” V. 3.

After his resurrection, appointing his disciples to meet him on this mountain, “He was *received up into heaven,*” “until the times of restitution of all things.” Matt. xxviii. 16. Mark xvi. 19.

“In xliii. 2, the glory we see again descending upon the mount of Olives, returning by the way of the east.” “The glory of the God of Israel came from the way of the *east*, and the earth shined with his glory, and behold the glory of the Lord came into the house by the way of the gate whose prospect is toward the *east*.” V. 4.

“And filling the house of God.” “The *glory* of the Lord filled the house.” V. 5.¹

“This same Jesus which is taken up from you into heaven, will so come, in like manner as ye have seen him go into heaven.” “And in that day his feet shall stand on the mount of Olives, which is before Jerusalem on the *east*.” Acts i. 11. Zech. xiv. 4.

He will come “in the clouds of heaven, with power and great *glory*.” Matt. xxiv. 30.

From these correspondencies, it may be concluded that both these titles,—the “glory of the Lord,” and the “glory of the God of Israel,”—are applied to the same person;—to the One seen upon the throne in the “likeness of a man.” And this is the more probable, since in 1 Cor. xi. 7, man is said to be “the image and *glory* of God.”

The titles, therefore, are peculiarly appropriate to the “man” Christ Jesus, whom Thomas called “My Lord and my God;” and who, though dwelling on earth in the “likeness of man,” was yet the “express image” of God, and the “brightness” of his “*glory*;” and whose glory was the “glory as of the only begotten of the Father.”

This “man, Christ Jesus,” now “received up into heaven,” is with his “Father in *his throne*;” but hereafter, he will come and sit in his *own throne*,

¹ The passages in the left-hand column, exclusive of the texts of Scripture, are from a pamphlet, entitled, “Observations on Revelation. Ch. ix. By a Clergyman.”

with the twelve apostles “judging the twelve tribes of Israel.”^a

Agreeing with this, the throne upon which this “man” is seen by Ezekiel in the first visions, is represented as “*like a sapphire stone,*”^b a stone of beautiful azure blue; and “so called perhaps, from the number of gold coloured spots with which it is beautified.” “The sapphire of the ancients was a semi-opake stone of a deep blue, veined with white, and spotted with small gold coloured spangles, in the form of stars. A pavement therefore, of sapphires, is, in a comparison, very properly joined with the body of the heavens in its clearness. *Exod. xxiv. 10.*”¹

This throne of “sapphire,” then, is a beautiful representation of the *blue heaven* studded and sparkling with its golden stars; the throne of him who says, “*The heaven is my throne, and the earth my footstool. Where is the house that ye will build unto me, and where is the place of my rest?*”^c

In the last vision, the sapphire throne is not named. But, as though instead thereof, when the “glory of the Lord God,” coming from the “way of the east,” while the “earth shines with his glory,” enters the house planned or measured by the Great Architect, he proclaims this *house* to be “*the place of his throne, and the place of the soles*

^a Rev. iii. 21. Matt. xix. 28.

^b Ezek i. 26. x. 1.

^c Is. lxvi. 1.

¹ Parkhurst under סֹפֶר.

of his feet, where he will dwell in the midst of the children of Israel for ever.”^{a 1}

The circumstances foreshadowed in the third vision, seem to have been accomplished at the time of, or shortly after our Saviour’s first advent. The last vision seems to refer to the time of his second advent; when this, to the Jews long expected Messiah, shall leave the sapphire throne of his heavenly Father, and returning to earth with “power and great glory,” shall inherit and sit upon his own throne, and shall reign over the house of Israel for ever,—pre-eminently the *King*, as well as the “Lord God of Israel.”

From this review, we infer that the “glory” seen in these visions, indicated the presence of Him who proceeded from the Father, and who though “made in the likeness of men,” was yet “in the form of God,” and the “express image of his Person;”—while the fiery bright appearance manifested His presence “who proceedeth from the Father and the Son;”—the Spirit, or living creatures (which had also the “likeness of a man,”^b) and, which appearance as before observed, may be that spoken of in V. 28, not as the “glory of the Lord,” but as the “likeness of the glory of the Lord.”²

^a Ezek. xliii. 2—7.

^b Ezek. i. 5.

¹ The walls of this house will be adorned with cherubim, as were those of the tabernacle, and temple of old. Ezek. xli. 18, 20, 25.

² “The Hebrew **כבוד** is one of the highest epithets known in that language, and signifies great in power, wisdom, and *glory*, or, whatever can be termed

From sacred history again we learn, that what Ezekiel saw in visions, represented not mere emblems, but realities; that not only the winged-cherubim whose fiery brightness, and whose whole appearance probably, resembled precisely the cherubim within the veil “made after the pattern” of things Moses saw in the mount, and also those placed at the “east of the garden” of Eden; but likewise, that the “glory of the Lord,” or “of the God of Israel,” was not a mere symbol, or title, but an appearance of, or assumed by Him who is the “*light of Israel,*” and “*a consuming fire;*”—a luminous effulgence emanating from Deity, and thus manifesting the presence of Him who “*covereth himself with light as with a garment;*” and which effulgence, or glory, was occasionally seen not only in visions, but by the natural sight, as a physical reality.

The “pillar of cloud and of fire” was an appearance distinct from “the glory of the Lord.” For the “*cloud of the Lord,* was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, *throughout all their journeys.*” Whereas the “*glory of the Lord,*” was visible only on *extraordinary occasions.*

perfection. כ is indisputably a particle of likeness, similitude.” Parkhurst under כרוב

The word “*cherub,*” therefore, which, from a comparison with the Phœnician word, *charyb-dus*, seems to denote a “destroying whirl,” (see p. 249,) signifies also, “*likeness of the glory.*” Nor are the two definitions incompatible, since both meet in Ezekiel’s description of the *whirlwind*, and *fire infolding itself*; whence, doubtless, the *bright* appearance.

The expression, “the glory of the Lord,” is first Exod. xvi. 7.

Scarcely had two months passed since Miriam, responding to the inspired song of grateful praise poured forth by Moses and the children of Israel for their mighty deliverance from Egyptian bondage, echoed back their words, “Sing ye to the Lord for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea;”^a while they acknowledged that he was “glorious in holiness, fearful in praises, doing wonders,” (V. 11,) before the people murmured against Moses and Aaron, the Lord’s appointed ministers; therefore against the Lord. The Lord heard their murmurings, and as though to remind them whence these ministers derived their authority, “it came to pass, as Aaron spake to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the *glory of the Lord appeared in the cloud.*”^b

The glory was again visible to Israel when Moses, Aaron, Nadab and Abihu, with seventy of the elders of Israel, were called up into the mount. The whole scene was singularly analogous to Ezekiel’s glorious “visions of God.” “They saw the God of Israel: and under his feet, as it were, a paved work of a *sapphire* stone, and, as it were, the body of heaven in his clearness. . . . They saw God and did eat and

^a Exod. xv. 1, 21.

^b Exod. xvi. 2—10.

drink, . . . and Moses went up into the mount of God, . . . and a cloud covered the mount. And the *glory of the Lord* abode upon mount Sinai, and the cloud covered it six days, and the seventh day he called unto Moses out of the midst of the cloud. And the *sight of the glory of the Lord was like devouring fire*, on the top of the mount, *in the eyes of the children of Israel.*"^a

The prayer of Moses, "I beseech thee shew me thy *glory*,"^b (which occurs next in order), not having been answered, it will suffice here to observe, that the Israelites being then in covenant with Jehovah and under the "law of commandments contained in ordinances,"^c the "glory of the Lord," which was generally, if not always, accompanied by *consuming fire*, was withheld only until such works had been accomplished, and ordinances observed, as would allow of the Lord granting the petition, without seeming to derogate from his attributes, either as a just and "jealous," or as a "merciful and gracious" Lord God.¹

These three occurrences, on the first two of which the glory appeared, took place before the "tabernacle," properly so called,² was erected; the tabernacle God commanded Moses to make after a pattern shewn to him in the mount.

^a Exod. xxiv. 9--17.

^b Ch. xxxiii. 18.

^c Eph. ii. 15.

¹ The enquiry concerning the subject of this prayer,—the "glory,"—being too lengthy for insertion here, will be found in the Appendix L.

² See Appendix M.

The next occasion was on the first rearing of this tabernacle, which the Lord commanded to be made that in it he might dwell among his people, and which, together with the altar, and Aaron and his sons appointed by the Lord to minister unto him, the Lord said he would *sanctify with his glory*.

Accordingly, in ch. xl. 17, we find that “in the first month in the second year, on the first day of the month,” Moses reared up the tabernacle; and over the tabernacle he spread abroad the tent, and put the covering. (of ram’s skins dyed red,) “of the tent above upon it, as the Lord had commanded Moses.” And after this, Moses having anointed the tabernacle and all therein, and hallowed or sanctified it,¹ and anointed the altar of burnt offering with all his vessels, and sanctified it; and the laver and his foot, and sanctified it; and put upon Aaron the holy garments, and anointed and sanctified him; and clothed his sons with coats, and anointed them; and burnt incense upon the altar; and so finished the work “according to all that the Lord had commanded him,”^a—still all was not complete. But the Lord then added that which yet was wanting. “A cloud covered the tent of the congregation, and the *glory of the Lord filled the tabernacle*. And Moses was not able to enter into the tent of the

^a V. 1—33.

¹ “Sanctified,” and “hallowed,” are expressed by the same word in Hebrew.

congregation, because the cloud abode thereon, and the *glory of the Lord filled the tabernacle.*"^a

Thus, the *tabernacle* was "*sanctified by the glory.*" But not yet was the heavenly sanctification finished. The *priests*, Aaron and his sons, who were to "minister to the Lord," though already anointed, and Aaron also "sanctified" by Moses, were not yet "sanctified by the glory."

Seven days more elapsed before this took place, during which interval the priests went not out of the tabernacle of the congregation. But on the eighth day, a sin offering, and a burnt offering having been offered, both for Aaron and all the people, "all the congregation drew near and stood before the Lord." Then "Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people;" when again "*the glory of the Lord appeared unto all the people.*" And "there came a *fire* out from before the Lord, and *consumed* upon the altar the burnt offering and the fat."^b

Until "sanctified by the glory," the priests did not officiate. The sacred offices had until then devolved on Moses, who, it may be presumed, had been "sanctified by the glory" which was reflected in his face "while the Lord talked with him" on mount Sinai. For on descending, the "skin of his face shone," so that the children of Israel "could

^a V. 34, 35.

^b Lev. ix. 23, 24. Exod. xl.

not stedfastly behold the face of Moses, for the *glory of his countenance*,"^a

While the chosen people had no settled place, but were journeying through the wilderness, their only habitation being those "goodly tents" of Jacob, and "tabernacles" of Israel spoken of by Balaam,^b the Lord also, who led them, "dwelt not in any house," but "walked in a tent and in a tabernacle;"^c the former, probably, being the tent spoken of in Exod. xxxiii; and the latter, the tabernacle sanctified by the glory. But when they were established in their own "good land," and had built "goodly houses" to dwell in, a house must be built for Jehovah,—*"a habitation for the mighty God of Jacob."*^d And as the "tabernacle" was built after a pattern given to Moses by the Lord, and was "sanctified by the glory;" so this "house" was built by Solomon after a pattern the Lord made known to his father David,^e and must likewise be "sanctified by the glory." In other particulars also the consecration of the one resembled that of the other.

At the consecration of the "house," or "temple," the ark of the covenant, which at this time contained alone "the two tables Moses put therein at Horeb" when the tabernacle was consecrated, and which hitherto had dwelt "within curtains,"^f having been carefully removed by the priests, and brought "to the

^a Exod. xxxiv. 29, 30. 2 Cor. iii. 7. ^b Numb. xxiv. 5. ^c 2 Sam. vii. 6.
^d Ps. cxxxii. 5. ^e 1 Chron. xxviii. 19. ^f 2 Sam. vii. 2.

oracle of the house," "even under the wings of the cherubim," into the most holy place, (answering to the tabernacle within the veil,) and the priests having "come out of the holy place," (answering to the tent or tabernacle of the congregation,) "it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever; that then," as at the dedication of the tabernacle, "the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for *the glory of the Lord had filled the house of God.*"^a

And, as when the *tabernacle* was dedicated, and the priests were consecrated, and Moses the "king in Jeshurun," with Aaron the priest, had "blessed" the people, "*fire* from before the Lord came out and *consumed* upon the altar, the burnt offering and the fat," and the "*glory of the Lord*" *a second time appeared*; so, after the dedication of the *house*, king Solomon, having "blessed the whole congregation of Israel," knelt down upon the brazen scaffold in the midst of the court; and before all the congregation, "spread forth his hands towards heaven," and offered up his prayer to "the Lord

^a 2 Chron. v. 7, 13, 14.

God of Israel.” And, when “he had made an end of praying, the *fire* came down from heaven, and *consumed* the burnt offering and the sacrifices; and the *glory of the Lord filled the house.*”^a

Thus, not only were the *priests* who were “to minister” to the Lord, “sanctified by the glory,” but all the *places* intended as the dwelling place of the “God of Israel,” who is “glorious in holiness,”—the “*tabernacle*” reared by Moses;—the “*habitation*” built by Solomon;—and the “*house*” yet future, seen in vision by Ezekiel,^b were not only planned by that “High and lofty one that inhabiteth eternity,” whose name is Holy, but also must be “*sanctified by His glory.*”

This is the last appearance of the glory recorded in Old Testament history. And only in *four* other instances, besides those already noticed, is the glory stated to have been visible; and these four (which took place after the rearing of the tabernacle,) as well as that with which Moses’ prayer is connected, and that on which the glory first appeared, (which two latter took place before the rearing of the tabernacle,) are all instances of murmuring or rebellion of the Israelites against Moses and Aaron during their forty year’s journey through the wilderness.

When disappointed at the report of the spies, the people murmured against Moses and Aaron, and

^a 2 Chron. vi. 3, 12--14. vii. 1.

^b Ezek. xliii. 5.

took up stones to stone Joshua and Caleb, behold, “*the glory of the Lord appeared* in the tabernacle of the congregation before all the children of Israel.” These murmurers were not suffered to enter the land, but were made to wander forty years in the wilderness, where their “carcases” fell until they were “consumed.”^a

In the “matter of Korah,” “*the glory of the Lord appeared* unto all the congregation.” “And there came out a *fire* from the Lord and consumed the two hundred and fifty men,” who not being of the family of Aaron, or even of the tribe of Levi, impiously presumed that they also had a right to the priesthood.^b

Again, “on the morrow, all the congregation murmured against Moses and Aaron, saying, Ye have killed the people of the Lord. And it came to pass, when they looked toward the tabernacle of the congregation, behold, the cloud covered it and *the glory of the Lord appeared*.” Then wrath went out from the Lord, and fourteen thousand seven hundred of these rebels died of the plague ere an atonement could be made for them. But when Aaron took fire from off the altar, and put it in a censer, and incense thereon, he ran into the midst of the congregation, and “made an atonement for the people and stood between the dead and the living, and the plague was stayed.”^c

^a Numb. xiv. 2, 10, 34. 35. ^b Numb. xvi. 1, 2, 19, 35. ^c Numb. xvi. 41—48.

Lastly, “*the glory of the Lord appeared,*” when at Meribah the people “gathered themselves together against Moses and against Aaron,” and “strove with the Lord, and he was sanctified in them.”^a

Whether on this last occasion God manifested himself as a “consuming fire,” is not stated; but on every other, whenever the “glory of the Lord” appeared, from the time it was seen on Sinai “like unto *devouring fire,*” either *men* obnoxious to the wrath of God, were themselves “consumed,” (though not always by the agency of fire,) or their *substitutes*,—the sacrifices of the Jewish ordinances,—were “burnt with fire from the Lord.”

In the New Testament, which records the introduction of the dispensation of grace, we also find the glory sometimes appeared, but unaccompanied by these awful consequences.

When the angel of the Lord announced to the shepherds the “good tidings of great joy,” the “*glory of the Lord* shone round about them.”^b

When Jesus was transfigured on the holy mount before the three disciples, “the fashion of his countenance was altered,” “his face did shine as the sun,” and “his raiment was white, and glistening,”—“exceeding white as snow, so as no fuller on earth can white them,”—and “they *saw his glory.*”^c

At the resurrection of our Saviour “the angel of

^a Numb. xx. 2, 7, 13.

^b Luke ii. 9, 10.

^c Matt. xvii. 2. Mark ix. 3. Luke ix. 29, 32.

the Lord descended from heaven," whose "countenance was like *lightning*:"^a—*i.e.* shining with glory.

The "*light*" which "shined in the prison" when the angel of the Lord came to Peter;^b and the "*light* above the brightness of the sun" in its noon-day splendour which "shone round about" Saul when Jesus met him on his way to Damascus so that he "could not see for the *glory of that light*,"^c—are further, and the only remaining instances of the "glory" being visible during the days of our Lord and his apostles.

For one thousand years immediately preceding these days, that is, from the dedication of the house built by Solomon to the birth of Christ, we have no record of its appearance in scripture history; nor have we any account of such appearance during the eighteen hundred years since the close of the sacred canon. But from scripture prophecy we know that a time will arrive, when again the "*glory of the Lord* shall be *revealed*, and all flesh shall *see* it together." "For when the Lord shall build up Zion, he shall *appear in his glory*," when also, not only a "tabernacle," or a "house," but "*all the earth* shall be filled with the *glory of the Lord*."^d

With the following conjectures, which have suggested themselves during the present Enquiry, we close this Second Part.

^a Matt. xxviii. 2, 3.

^b Acts xii. 7.

^c Acts xxii. 11.

^d Numb. xiv. 21. Is. xl. 5. Ps. cii. 16.

Though the “Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal;” yet as in the material heavens, “there is one glory of the sun, and another glory of the moon, and another glory of the stars,” which also differ from each other in glory;^a so likewise in the Lights of the spiritual heavens, each of the three divine Persons seems to have his own distinct glory. For at the second advent, “the Son of man will come in his *own glory*, and in his *Father’s*,” and in that “of the *holy angels*.”¹ And further;—though “in this Trinity none is afore or after other, none is greater or less than another,” yet, as regards their situation, these glories, (each the manifestation of Deity,) have a precedence with respect to each other. For while the “brightness,”—(of Ezek. i. 28,) which seems to be the glory of the *Cherubim*, or *Third Person*,—*surrounds* the throne; the “glory of the Lord,” or of the “God of Israel,”—apparently that of the *Second Person*,—“stood *over*” the *Cherubim* ;”—was “*over them above*.”

This glory of the Second Person, would probably be that of which the three apostles had a view on the holy mount, when He received “honour and glory” from his Father, and they “*beheld his glory*,” the glory as of the “only begotten of the Father.”^b

^a 1 Cor. xv. 41.

^b 2 Pet. i. 16, 17. John i. 14.

¹ See Part I. No. LXIII.

But besides this, there was the “*excellent glory* ;” that is, the supreme glory, whence proceeded the Father’s words, “This is my beloved Son in whom I am well pleased.” This “excellent glory” —being veiled, or, as it were, adumbrated by the bright overshadowing “cloud” out of which the voice was heard,—must have been His who dwells “in light which no man can approach unto,”^a—that of the *First* Person, the “Father of Glory.”^b Glory is phatically, eternally, his attribute. To Him it inseparably belongs.

Not so with respect to the Son, the once crucified “Lord of Glory.”^c “Though the brightness of his” Father’s “glory, and the express image of his Person,” he laid aside the glory he had before the foundation of the world, and took upon him the form of a servant. Hence the prayer poured forth in this state of humiliation, “O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”^d This prayer had already been in part anticipated ; “I have both glorified it” (his name) “and will glorify it again.”^e He had “received honour and glory from the Father” at his transfiguration ; and again will glory be given him by the same “Ancient of days.”^f

And as “glory” seems primarily to belong to the Father,—the “God of glory” (probably) of Acts vii. 2,—so “power” is chiefly ascribed to the Holy Spirit.

^a 1 Tim. vi. 16.

^d John xvii. 5.

^b Eph. i. 17.

^e Ch. xii. 28.

^c 1 Cor. ii. 8.

^f See Dan. vii. 13, 14.

“God anointed Jesus of Nazareth with the *Holy Ghost* and with *power*.”^a

The apostles were to “tarry in Jerusalem” until they should be “endued with *power* from on high,”^b for they would “receive *power* after that the *Holy Ghost* was come upon them;”—marg. “the *power* of the *Holy Ghost* coming upon them.”^c

“As many as received him to them gave he *power*¹ to become the sons of God,”^d “being born again,”—marg. “from above,”—born of the *Spirit* and receiving “the Spirit of adoption, whereby they cry, Abba, Father.”^e

“I am full of *power* by the *Spirit* of the Lord.”^f

“Strengthened with *might* by his *Spirit* in the inner man.”^g

And repeatedly do we read of the Spirit entering into, and “strengthening” the prophets of old.²

Glory and *power* being thus the more special attributes of the First and Third Persons respectively, we can understand why, in one passage, we read, “The Son of man” will come “in the glory of his *Father*, with the *holy angels*,”^h—that is, with the *Holy Spirit*;—and in the parallel passages, “They shall see the Son of man coming in the clouds of heaven with *power*, and *great glory*,”ⁱ—that is, with

^a Acts x. 38.

^d John i. 12.

^g Eph. iii. 16.

^b Luke xxiv. 49.

^e Rom. viii. 15.

^h Mark viii. 38.

^c Acts. i. 8.

^f Micah iii. 8.

ⁱ Matt. xxiv. 30. Mark xiii. 26.

¹ ἐξουσία, right, authority.

² See Part I. No. LXXX.

the “Cherubim of Glory,” — “the Holy Ghost;” and “the Father of Glory.”

Connected with this coming of the Lord, another circumstance is mentioned. The “*diadem*” was to be “removed,” and the “*crown*” taken off the profane wicked prince of Israel “until he should come whose right it is, and I will give it him,” “saith the Lord God.”^a And Daniel, with the eye of prophecy looking forward to this time, describes One “like the Son of man, coming in the clouds of heaven,” to whom was *given*, together with glory, “*dominion* everlasting, which shall not pass away, and his *kingdom* which shall not be destroyed.”^b Then will he “build the temple of the Lord,” “bear the glory,” and “sit and *rule upon his throne* ;”^c an event which will be proclaimed by “great voices in heaven,” saying, “The kingdoms of this world are become *the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*” “And on his vesture, and on his thigh, a name is written, KING OF KINGS, AND LORD OF LORDS.”^d

Hence, the “*kingdom*” seems specially to appertain to the Son; — “*glory*,” to the Father; — and “*power*,” to the Spirit. Further; — we believe, and are “compelled by the Christian verity, to acknowledge every Person by himself to be both

^a Ezek. xxi. 25—27.

^b Dan. vii. 13, 14.

^c Zech. vi. 13.

^d Rev. xi. 15. xix 16.

God, and Lord," still in the New Testament, the title, "Lord," seems more generally applied to the *Son*, and that of "God," to the *Father*. While then, "we worship One God in Trinity, and Trinity in Unity," neither "dividing the substance nor confounding the Persons," all of whom are "co-eternal together and co-equal," there yet seems a peculiar significance in the closing words of our Lord's prayer,—"*Thine is the kingdom, and the power, and the glory,*"—addressed to the Tri-une Lord God Omnipotent. For there is "*one Spirit,*"—Omnipotent; "*one Lord,*"—for "every tongue shall confess that *Jesus Christ is Lord*;" and "*one God and Father of all.*"^a

From the examples cited from Scripture history in this Second Part, as compared with the prophetic passages, we see that many of the latter are expressed, not in figurative or symbolic language, but require to be understood literally.

While Israel lived under a theocracy, as also during the earlier ages of the world, the "Lord God of Israel" in the greatness of his power and "brightness of his glory," ever and anon manifested himself *visibly*, both to his "peculiar people," and to the nations of the earth. Subsequently such manifestations were more rare; and since the establishment of Christianity, his visible presence has been

^a Eph. iv. 4, 6. Phil. ii. 11.

¹ Athanasian Creed.

altogether withheld. But from prophecy we learn that when the “kingdoms of this world become the kingdoms of our Lord, and of his Christ,” he will be *seen* “coming in the clouds of heaven with power and great glory” to “reign for ever and ever,” when events analogous to those former ones may be again expected. “In those days, will the Lord revive his work, his strange work, and bring to pass his act, his strange act.”^a There will be a repetition of those mysterious, glorious occurrences; and prophecies yet unfulfilled will have a literal accomplishment.

Now, as in the days of Samuel’s childhood, there is no “open vision,” and by faith only, we see “through a glass darkly Him who is invisible.”

But the Lord shall again appear and shall be *revealed in glory*, when “every eye shall *see* him;”—and the body “sown in dishonour” will be “raised in *glory* ;” and we shall appear with him in *glory*, and shall see him “face to face,” and know him even as we are known;” for the earth shall be filled with the knowledge of the *glory of the Lord*, as the waters cover the sea.”^b Then “the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.” And their city shall have “no need of the sun, neither of the moon to shine in it, for the *glory of God* will lighten it,

^a Hab. iii. 2. Is. xxviii. 21,

^b Hab. ii. 14.

and the Lamb will be the light thereof,"^a And upon every dwelling place of mount Zion, and upon her assemblies, the Lord will create a *cloud* and smoke by day, and the shining of a *flaming fire* by night. For upon all, the *glory* shall be a defence."^b

Then we may behold the same "visions of God," which not only Isaiah, Ezekiel, Daniel, and St. John, but also Moses, and Aaron, Nadab, Abihu, and the seventy elders of Israel saw:—the "paved work," as it were the "body of heaven in its clearness;"—the firmament in colour like the "terrible crystal;"—the fiery throne like as of a "sapphire stone;"—and "the Lord sitting upon it, to look upon like a jasper, and a sardine stone;"—and "the Lamb as it had been slain, in the midst of it;"—and the "Cherubim of glory," (the living creatures,) also "in the midst of it, and round about it;"—and the "glory of the Lord, in sight like unto the appearance of devouring fire;"—and the "brightness" surrounding it, "as the appearance of the bow that is in the cloud in the day of rain." Then may we also hear the "voice like the noise of great waters, the noise of speech as the noise of an host;"—and the Hallelujah of the Seraphim "crying one to another, Holy, Holy, Holy, is the Lord God of hosts," "the whole earth is full of his glory." "Lift up your heads, O ye gates, and the King of Glory shall come in. Who is the King of Glory? The Lord, strong and mighty,

^a Rev. xxi. 3, 23.

^b Is. iv. 5.

the Lord, mighty in battle. Lift up your heads, O ye gates, and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts. He is the KING OF GLORY."

Then too, will be heard the chorus resounding from the "ten thousand times ten thousand," and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain, to receive power, and wisdom, and strength, and honour, and glory, and blessing." And the response of every creature,—“Blessing, and honour, and glory, and power, be unto him that sitteth on the throne and to the Lamb for ever and ever.” And the “Amen;” and “Alleluia.” And the “voice out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great.” And “as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH!”

Part III.

GODS.

Part III.

GODS.

THE subject of this Third Part, unlike the subjects of the two former Parts, has reference to created beings only.

Ps. xcvi. 7. Worship him, all ye gods.

The word “gods,” is a term with which most are familiar, occurring as it does in almost every page of the early books of the Old Testament, while yet of its true meaning or varied application, no very definite idea may have been formed.

In many cases it evidently means nothing more than “gods of wood and stone, the work of man’s hands ; which neither see, nor hear, nor eat, nor smell.”^a But this seems only a secondary application

^a Deut. iv. 28.

of the term ; for from the manner in which it, and its apparent synonymes are used in other cases, it can scarcely be understood as applying to any but animate intelligent creatures.

In Ps. xcvi. 7, they are commanded to “worship” God. “*Worship* him, all ye gods.” The gods of Egypt are also said to have “dealt proudly.” “The Lord is greater than all gods, for wherein they *dealt proudly*, he was above them.”^a This language cannot refer to gods of wood or stone ; for how can such “worship,” or deal “proudly?”

The Israelites were to “make no covenant” with the gods of the Canaanites;^b—a prohibition that cannot allude to idols of wood and stone, with which no “covenant” could in reality be made ; and which, though called gods, were only images of their gods, and not the gods themselves.

Further, where it is stated, “the Egyptians buried all the firstborn which the Lord had smitten among them,”^c it is added, “Upon the *gods* also the Lord executed judgments,”—a circumstance recorded, it would appear, as a still more fearful and indisputable evidence of the “mighty hand, and outstretched arm, and great terribleness,”^d with which the Lord brought the Israelites out of the land of bondage, but which would scarcely have been compared with the former calamitous judgment,—the destruction

^a Exod. xviii. 1

^b Exod. xxiii. 32.

^c Numb. xxxiii. 4.

^d Deut. xxvi. 8.

of the first-born,—had these gods been things without life.

In many parts of Scripture, created intelligencies, both holy and sinful, differing from man, are spoken of under various titles, including those already noticed,—“angels,” and “spirits.”

“I saw the Lord sitting on his throne, and all the *host of heaven* standing by him on his right hand and on his left.”^a

“The *host of heaven* worshippeth thee.”^b

“The Lord shall punish the *host of the high ones* on high.”^c

St. Paul speaks of “angels,” “thrones,” “principalities,” “powers,” “the rulers of the darkness of this world,” “spiritual wickednesses in high places,”—marg. “wicked spirits in the heavenlies,”—“the prince of the power of the air,” “the spirit that now worketh in the children of disobedience.”^d

St. Peter and St. Jude also speak of “angels,” and spirits;—“*angels* that sinned;”^e—“*angels* that kept not their first estate, reserved in chains under darkness;” “*spirits* in prison.”^f

In Revelation we read of “the *angel* of the bottomless pit, whose name in the Hebrew tongue is Abaddon.

These created intelligences are also spoken of as “stars,” and “sons of God.”¹

^a 1 Kings xxii. 19.

^b Neh. ix. 6.

^c Is. xxiv. 21.

^d Rom. viii. 38. Eph. vi. 12, ii. 2, ^e 2 Pet. ii. 4. ^f Jude 6. 1 Pet. iii. 19.

¹ See Appendix N.

“The morning *stars* sang together and” (or, even,) “all the *sons of God* shouted for joy.”^a

“The *sons of God* saw the daughters of men.”^b

There was a day when the *sons of God* came to present themselves before the Lord, and Satan came also among them.”^c

“They fought from heaven; the *stars* in their courses fought against Sisera.”^d

“How art thou fallen from heaven, O Lucifer,—marg. O day *star*—son of the morning.”^e

All the forementioned titles,—including “sons of God” when applied to beings who existed before the present dispensation,—as also, “kings,” “princes,” “lords,” “rulers,” “mighty,” etc., together with those well known, and less ambiguous titles,—“the devil,” “Satan,” “Beelzebub,” “Baal,” etc., seem employed to designate spiritual intelligencies; and several of them being applied to the gods of the heathen mentioned in scripture, they claim attention here. Possibly in Ps. xcvi. 7, they are comprehended under this one general term, “gods.”

This word in Hebrew signifies “*sworn covenanters*,” and is used alike in speaking of the true God, and of the “objects of heathen worship.”¹ When used in the latter sense, though afterwards applied to graven images, it seems originally to have meant the above created intelligent beings, whether corporeal or purely spiritual, and some of whom existed prior to

^a Job xxxviii. 7.

^b Gen. vi. 2.

^c Job i. 6. ii. 1.

^d Judg. v. 20.

^e Is. xiv. 12.

¹ Barr's Memoirs. See Part I. No. LXXII.

man's creation; for when the "*foundations* of the earth" were laid, "the *morning stars sang* together, and all the *sons of God shouted* for joy."¹

The various terms noticed in this Third Part will now be considered only as they are applied to *sinful beings*.

From the history contained in scripture of the patriarchal and Jewish ages, it seems more than probable that during these periods, not only the devil, but others also of these beings, though not authorized, were permitted to appear and communicate with man, from whom they received, if they did not claim, the homage due alone to the One "true and living God."

This idolatrous worship seems to have been then almost universal; a few individuals only,—the chosen servants of God,—forming the small exception. To them, from time to time, *He* also appeared, and made his covenants with them; when, as though to distinguish himself from other gods who were "mighty," he proclaimed himself by the name of "God *Almighty*." "The Lord appeared to Abram, and said unto him, I am the *Almighty* God, and I will make my covenant between me and thee."²

² Gen. xvii. 1, 2.

¹ "The Greeks and Latins did not mean by the name 'god,' an all-perfect being, whereof eternity, infinity, omnipresence, etc., were essential attributes. With them, the word only implied an excellent and superior nature; and accordingly, they give the appellation 'gods,' to all beings of a rank or class higher and more perfect than man; and especially to those who were inferior agents in the divine government, all subject to the One supreme." Encycl. Britt. Art. : Gods.

Subsequently, he appeared to Moses, and announced himself by the name "Jehovah," a name which signifying He that was, and is, and shall be, the self-existent, and eternal, entirely distinguished him from all created gods. His "name alone is JEHOVAH, the Most High over all the earth."^a God spake unto Moses and said unto him, "I am the LORD," (Jehovah,) and I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH, was I not known unto them."^b His character as expressed by that name, had not yet been evidenced as it soon would be, by the judgments executed upon the gods of Egypt.

Afterwards, conformably with the covenants which he made with Abraham Isaac and Jacob, he chose their children "to be a peculiar people unto himself," that he might "make them high above all nations . . . and a holy people;" and that he might be their God. And putting a "difference between the Egyptians and Israel," while he "smote the first-born of Egypt," and upon their gods also "executed judgments," he led his people safely through the Red Sea, and thence to Sinai. "For," he said, "surely they are my people; . . . so he was their Saviour." And there, again proclaiming himself by the same distinctive title, JEHOVAH, he "made a covenant" also with Moses and "all Israel;" and besides various statutes and judgments which he gave them,

^a Ps. lxxxiii. 18.

^b Exod. vi. 2, 3.

he wrote upon two tables of stone “the words of the covenant, the ten commandments,”^a the first two of which have special reference to the gods of the Egyptians, and to those of other nations with whom Israel would come in contact, but with whom they were to make no covenant, but to keep themselves entirely distinct ;—a “special,” “and peculiar people”^b unto Jehovah. “Thou shalt make *no covenant with them, nor with their gods.*”^c

“God spake these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.”

I. “Thou shalt have *no gods* before me.”

II. Thou shalt not make unto thee any *graven image*, or any *likeness* of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.”^d

The first commandment refers to the gods themselves ; the second, to their images and likenesses.¹

^a Exod. xxxiv. 27, 28.

^b Deut. vii. 6. xiv. 2.

^c Exod. xxiii. 32.

^d Exod. xx. 1—5.

¹ If the gods of Gen. iii. 5 are not the self-existent, it is clear that gods existed independently of any images, and were possessed of knowledge, therefore intelligent beings. They are here mentioned at so early a period of human existence, that we cannot suppose any image of them had yet been formed. “Ye shall be as gods, knowing good and evil.”

When Ezekiel, carried in vision to Jerusalem, was shewn the abominations of Israel, he saw “every form of creeping things and abominable beasts, and all the idols of Israel, pourtrayed on the wall ;” and besides these “the seat of the image of jealousy ;”—doubtless the images of those “strange gods,” mentioned as the “abomination” which “provoked to jealousy” the God of Israel. Comp. Ezek. viii. 3, 5, 10, and Deut. xxxii. 16.

For although from Deut. iv. 16, 17, it is plain that the latter refers to “images and likenesses” of beasts, winged fowl, creeping things and fishes, none of which are too mean for fallen man unrestrained by the grace of God to make objects of worship; yet that it primarily refers to those of gods, will be seen on comparing this commandment with similar prohibitions in which “gods” and their “images” are distinguished from each other.^a

And, as though the transgression of the first great commandment opened into the “broad road” which leads to the breach of all the rest, and was the temptation to which God’s people were then particularly exposed, the truth with which it is prefaced, is in the Old Testament again and again reiterated. Israel is continually reminded that, unlike the gods of other nations, their God is JEHOVAH, “the everlasting God, the Creator of the ends of the earth,” and of all things therein; the only “true God.”

“Hear, O Israel, the Lord our God is one Lord.”^b

“Ye are my witnesses, saith the Lord, that I am God, yea before the day was, I am he.”^c

“Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last; and beside me there is no God.”

“Is there a God beside me? yea, there is no God.”^d

^a See Exod. xxiii. 24. 2 Kings x. 26, 27, xvii. 35. 2 Chron. xxiii. 17.

^b Deut. vi. 4.

^c Is. xliii. 12, 13.

^d Ch. xlv. 6, 8.

“I, the Lord, which call thee by thy name, am the God of Israel.” “I am the Lord, and there is none else, there is no God beside me. Thus saith the Lord, the Holy one of Israel, and his Maker, I have made the earth, and created man upon it. I, even my hands have stretched out the heavens, and all their host have I commanded.”^a

Although in these passages it is stated that there is but *one* God; yet since “gods” are elsewhere in scripture, repeatedly spoken of, it is evident that the former passages are not to be understood absolutely, as denying the existence of other gods; but rather are intended to impress the mind with the idea of the infinite disparity between the “God of Israel,” —“the Lord God Almighty,”—and these inferior deities, the gods of other nations.

Notwithstanding that the “Lord, whose portion is his people” and “Jacob the lot of his inheritance,” thus “shewed his word unto Jacob,” “his statutes and his judgments unto Israel,” but “dealt not so with any other nation,” neither did they know his judgments;^b and notwithstanding the repeated and awful warnings against idolatry which they received, yet innumerable were the times when they provoked to anger “the Lord whose name is jealous, a jealous God;”^c—when they “did evil in the sight of the Lord, and served *Baalim* and forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed *other gods*, the gods of the

^a Is. xlv. 3, 5, 11, 12.

^b Ps. cxlix. 19, 20.

^c Exod. xxxiv. 14.

people round about them, and bowed themselves unto them, and provoked the Lord to anger, and forsook the Lord, and *served Baal and Ashtaroth.*"^a "Jeshurun," whom God "found in a desert land, in the waste howling wilderness," and "led about," and "instructed," and kept "as the apple of his eye," "forsook God that made him, and lightly esteemed the Rock of his salvation." "They provoked him to jealousy with *strange gods*, with abominations provoked they him to anger. They sacrificed unto *devils*, not to God; to *gods* whom they knew not, to *new gods* that came newly up."^b We see here "devils," and "gods," are in apposition.

And agreeing with this sad relation of facts, is the confession in Is. xxvi. 13, where, in contradistinction to Israel's Lord, "other lords," (though not other gods), are spoken of. "O Lord our God, *other lords* beside thee have had dominion over us, but by thee only will we make mention of thy name." For even to mention the names of other gods, (which seems to imply "a kind of *worshipping* of them,")¹ was forbidden. Neither were they to fear or serve them; for, it would "surely be a snare unto them." "In all things that I have said unto you, be circumspect, and *make no mention of the names of other gods*, neither let it be heard out of thy mouth."^c "Be ye very courageous to keep and

^a Judg ii. 11, 13.^b Deut. xxxii. 10--17.^c Exod. xxiii. 13, 33.¹ See "Moses and Aaron." By Thomas Godwin. 1641.

to do all that is written in the book of the law of Moses, that ye come not among these nations, these that remain among you ; *neither make mention of the name of their gods*, nor cause to swear by them, neither *serve* them, nor *bow* yourselves unto them, but cleave unto the Lord your God.”^a The Lord had “charged them, saying, ye shall not *fear other gods*, nor *serve* them, nor *sacrifice* to them : but the Lord who brought you up out of the land of Egypt, with great power, and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice ; and the covenant that I have made with you, ye shall not forget ; neither shall ye *fear other gods*. But the Lord your God ye shall fear, and he shall deliver you out of the hand of all your enemies. Howbeit they did not hearken, but *served their graven images*. They feared the Lord and *served their own gods* after the manner of the nations whom they carried away ;”—marg. “who carried them away.”^b

Similar injunctions, and instances of Israel’s disregard of them, continually recur, in the Old Testament especially. And would the “gods” have been so frequently mentioned, or have formed, as they do, the constant theme of the historians and prophets of old, had there not been besides “graven images,” intelligent beings to whom the title was first applied ? Or can it be supposed that the “other gods” de-

^a Josh. xxiii. 6, 7, 8.

^b 2 Kings xvii. 33—41.

nounced in the very first clause of that law which was delivered from Sinai in the midst of “blackness,” and “fire,” and “tempest;” and with a “voice” which then “shook the earth,” were merely stocks and stones? and that the “High and lofty One that inhabiteth eternity,” is there named in contrast, not with man even, but with the mere work of men’s hands;”—blocks of wood and stone?—Assuredly the commandment which occupies the first place in the decalogue, speaks not of such gods as these,—inanimate blocks,—but of intelligent beings.

In the second commandment graven images *are* spoken of, but evidently only as they are the “images” and representations of the “gods.”

The first “great commandment,” then, clearly implies the existence of “other gods;” otherwise it would have been superfluous. The second, as clearly indicates that they were not all “the work of men’s hands,” but intelligencies existing independent of man; since the graven images and likenesses are here spoken of as those of things *in* “heaven above, and in the earth beneath, and in the water *under the earth;*” and moreover, that such gods were once *visible* to man; otherwise a “likeness” of them could not have been made by man.

St. Peter, as before noticed, speaks of “angels that sinned;” and St. Jude of “angels which kept not their first estate,”¹ but “left their own habitations.”

¹ “First estate,” “*αρχη*,” translated elsewhere, “principality.”

The devil,—called also “the prince¹ of this world,”^a—boasted that all the kingdoms of it were at his disposal; for he had usurped possession of that earth, which though for a time thus “given into the hands of the wicked,”—mortgaged as it were,—God gave not to him absolutely, or to his “seed,” between which and “the seed of the woman” God “put enmity,” but alone to the children of men. “The heaven, even the heavens, are the Lord’s, but the earth hath he given to the children of men.”^b Whether, then, the angels which “left their own habitation,” were what is here called the “seed” of the serpent, and were the “strange gods” of Scripture; whether, again, these “gods” were the devil’s agents on earth; or whether they were independent powers, and assumed independent possession and government of it, are questions difficult to decide.

As, however, there is evidence in Scripture that the “gods” of the heathen were originally intelligent beings, and that formerly, like the true God, they, as well as the devil,—“the god of this world,”—appeared on earth in visible form, if even they did not dwell upon it; so, there is evidence that although “the earth was given alone to the children of men,”—that “when God made the world, he made of *one blood* all nations of men to dwell on all the face of the earth,”^c—and that “when the Most High separ-

^a John xii. 31.^b Ps. cxv. 16.^c Acts xvii. 26.

¹ “*αρχων*.” John xiv. 30. xvi. 11. He is also called “prince, or chief (*αρχων*) of devils.” Matt. ix. 34. xii. 24. Luke xi. 15.

ated the sons of Adam," he "divided" also unto them "their inheritance," and "set the bounds of their habitation;"^a yet, that in those remote ages there were races, or nations, inhabiting portions of the earth, which were *not* the "sons of Adam," and which were to be destroyed or driven out of the lands God had otherwise appropriated.

Such were those giant nations, the Emims,—the Zamzummims,—the Horim,—the Anakim,—who were evidently no human beings, but who once peopled the countries God had apportioned for a heritage to the several branches of Abraham's family.

Thus the land given to Moab was previously tenanted by the "Emims,"¹ who "were accounted *giants*," and who are described as "a people *great* and many, and *tall* as the Anakims."^b—The land given to the Ammonites was "accounted a land of *giants*; *giants dwelt therein* in old time, and the Ammonites called them Zamzummims." These also, are described as "a people *great*, and many, and *tall*, as the Anakims," and were destroyed before the Ammonites by the *Lord*.^c—The children of Esau possessed Seir, where beforetime dwelt the Horims,

^a Deut. xxxii. 8.

^b Deut. ii. 10, 11.

^c V. 20, 21.

¹ Heb. **אִמִּים**, occurs Gen. xiv. 5, 6, where four of these giant races are named, as conquered by Chedorlaomer. The meaning of "Emims" is "*terrible ones*." In Deut. ii. 10, 11, this word is written differently,—“But the Moabites called them **אֱמִי**, common people, having conquered and driven them out.” See Parkhurst under **אִמִּים**.

evidently a similar giant race to the Zamzummims, and similarly destroyed.^a

The Israelites had for their portion, the land wherein “all the people” were of “*great stature* ;” compared with whom the Israelites were “in their sight as grass hoppers ;” and where were seen “the *giants*, the sons of Anak.”^b

Three of these “sons of Anak,” who are mentioned by name, were expelled by Caleb from his portion, Hebron, or “the city of Arba the father of Anak.”^c

These, and other descriptions in which descendants of the same giant races are mentioned individually, denote, not merely the superior strength, or, as some suppose, the great wickedness of these people,—extreme as this was,—but their *gigantic stature* ; far exceeding that of any mere human beings.

The Jewish historian Josephus, speaking of the time when Caleb drove the sons of Anak from Hebron, says, “There were till then left the race of giants, who had bodies so large, and countenances so entirely different from other men, that they were surprising to the sight, and terrible to the hearing. The bones of these men are still shewn to this very day, unlike to any credible relations of other men.”¹

Lord Lindsay calls attention to the remarkable fact that in the genealogy of Noah and his descendants, the only human survivors of the flood,—when

^a Deut. ii. 12, 22.

^b Numb. xiii. 31—33.

^c Josh. xv. 13, 14. Judg. i. 20.

¹ Ant. : Book V. ch. 2.

every living thing “in whose nostrils was the breath of life,”¹ and that was not in the ark, was destroyed,—no mention whatever is made of these giant nations.² These facts, together with the above biblical statements, seem very distinctly to mark these “giants” as another race of beings, who by the time of the Exode, had usurped possession of man’s estate, and were then inhabitants of our globe.

It therefore seems probable that the sinful wandering angels, on abandoning their own proper “estate” and “habitation,” may in their wanderings have visited this mundane sphere; and taking possession of territories here, may have been the *first* “kings” and “gods” of those nations over which Jehovah never bore rule;^{a 3}—the “other gods” of

a Is. lxiii. 19.

¹ Fish,—the inhabitants of the waters,—breathe through the gills, not through the nostrils; and, it appears, were not destroyed by the flood. “All in whose *nostrils* was the breath of life, of all that was in the *dry land*, died. Gen. vii. 21, 22, 23.

² After alluding to the “cities of the plain, the Canaanites as a nation, the Egyptians,” etc., he adds, “But there are glimpses of a race yet anterior to these. The Avim, Emim, Zamzummim, Horim, respectively extirpated by God through the medium of the Hamite Caphtorim, (or Philistines,) and the Moabites, Ammonites, and Edomites, sons of Shem;—and the Anakim, who were still flourishing at the period of the Israelitish conquest; and of whom Goliath of Gath and his brethren may have been descended.”

“These races are spoken of as giants, and were it not that the book of Genesis is so explicit in declaring the total destruction of the human race, with the exception of Noah and his family, one would have supposed them a remnant of the antediluvians. It is singular too that there is no enumeration of these tribes in the genealogy of the descendants of Noah. Gen. x.” Progression by Antagonism. By Lord Lindsay. Note. p. 23.

³ “Diodorus Siculus distinguishes between the times when ‘gods’ reigned over Egypt, and when ‘men’ afterwards reigned there.” See *Origines Sacræ*. Stillingfleet. 5th Edition. p. 76.

Also “Homer everywhere mentions a distinction between the language of gods and men.” Ency. Britt. Art.: Philology.

These gods possessing the power of speech show that they were living beings.

the first commandment;—the “strange gods” of scripture;¹—and that what are termed the “seed” of the devil, between which and the “seed of the woman” God “put enmity,” may have been the descendants of such visitants;—the “giants,” “mighty men of old,” “men of renown” of Gen. vi, who were in the earth, not only in the time of Noah but also “*after* that;”—and that these were the giant kings and nations formerly occupying with the descendants of Canaan, the lands reserved for Jacob’s children; and the “remnants” of which the Israelites were first to encounter, if not in their subjects, at least in the two *kings* of the Amorities, which were on the “side of Jordan toward the sunrising;”^a—“Sihon, king of the Amorites, and Og, king of Bashan,” both of whom were “mighty,”—doubtless *giant* “kings,”^b and the latter is expressly stated to have been of the “*remnant of the giants that dwelt at Ashtaroth*;^c—and subsequently, in the seven nations “*greater and mightier*” than themselves, with whom they had to contend in taking possession of the land west of Jordan; for these were “a people *great and tall*, the children of the Anakims;”—“*all of great stature.*”^d

These nations were to be destroyed, or driven out of the land, only “by little and little;” yet Israel was to make no covenant with them, nor shew to them

^a Deut. iv. 46, 47. ^b Ps. cxxxv. 10, 11. ^c Josh. xii. 4. ^d Deut. vii. 1. ix. 1, 2.

¹ See Appendix O.

mercy ; but to wage against them relentless, exterminating war, until both people and kings,—of whom Joshua smote “thirty and one,”^a—“men,” “women,” and even the “little ones,” should be “utterly destroyed ;” in some cases their cattle also, and their cities, “great” though they were, and “walled up to heaven ;”^b and every vestige of their goods, excepting the “gold,” “silver,” and “vessels of brass,” and “of iron,”—these being imperishable in flames, and “consecrated to the Lord,”—burnt to ashes ; thus foreshadowing the unquenchable flames of that fire which is “prepared for the devil and his angels.”^c

What a reason does this view of the past disclose for the total destruction of these nations, and which destruction was not effected without the immediate agency of Jehovah. And how does it vindicate His ways who, immediately after the passage of his people over Jordan, and before their commencement of this great warfare, appeared to Joshua with “his sword drawn in his hand,” as “Captain of the host of the Lord” in the then quickly succeeding wars, and other judgments chronicled in scripture ;—that “book of the wars of the Lord” “against the mighty.”^d For it will scarcely have escaped observation, that in almost every instance of severe judgments recorded in the Old Testament, the nations or individuals so visited, were either the

^a Josh. xii. 9—24. ^b Deut. i. 28. ^c Deut. ii. 32, 34. vii. 2. Josh. vi. 19, 21.
^d Numb. xxi. 14. Judg. v. 23.

above “mighty,” and “great people,” or those who were in allegiance with “other gods.” When Israel “chose new gods, then was war in the gates,”^a as was particularly the case during the times of the judges, when,—unlike the time when “the Lord alone did lead him, and there was *no strange god* in him,”^b—“Israel did evil in the sight of the Lord” and *served the gods* of the nations left to prove them.^c

Thus there may be more truth than is generally imagined in the concurrent testimony of heathen traditions, which almost universally attribute the origin of their nations to some deity.

The expulsion or destruction of these people took place chiefly in the time of Joshua, shortly after Israel’s entrance into Canaan, when under this victorious warrior the thirty-one kings fell smitten before the rightful owners of the soil. But as they were to be extirpated only by “little and little,” “remnants” of them were still existing at least as late as the reign of David; and these, together with “Og, king of Bashan,” who was slain during the time of Moses, are the individuals before alluded to as of gigantic, superhuman strength and size.

This “mighty” king Og, the last “remnant of the giants who dwelt at Ashtaroth,” was evidently of great stature, his bedstead of iron being of enormous dimensions; “nine cubits was the length thereof,

^a Judg. v. 8. ^b Deut. xxxii. 12. See also Is. xliii. 12.

^c Judg. ii. 11—13, 22. iii. 1--7. x. 6, 10.

and four the breadth of it.”^{a1} To him Amos seems to refer,—“ Yet destroyed I the Amorite before them, whose height was *like the height of the cedars*, and he was *strong as the oaks* ; yet I destroyed his fruit from above, and his roots from beneath.”^b

The champion of the Philistines slain by David, “ Goliath of Gath,” who was of the same “ mighty” race, was in height “ six cubits and a span,” “ the staff of his spear *like a weaver’s beam*,” and the weight of his armour prodigious.^c

The spear of Ishbi-benob,—another “ remnant” of this huge race,—was also very great ; being no less than “ three hundred shekels of brass in weight.” He was one of the four “ *sons of the giant*” which were born to the “ *giant in Gath*,” and who, like “ Goliath of Gath,” were champions of the Philistines against Israel, and “ fell by the hand of David, and by the hand of his servants.”

Saph, or Sippai, who was slain at Gob, “ was of *the sons of the giant*.”

Lahmi, another of these “ sons,” was the “ brother of Goliath the Gittite,” who is thus plainly identified as a “ remnant” of the giants.

The fourth was “ a man of *great stature*,” and had “ on each hand six fingers,” and “ on each foot six toes, four-and-twenty in number.”^d

All these therefore, were “ remnants” of the

^a Deut. iii. 11.

^b Amos ii. 9.

^c 1 Sam. xvii. 4—7.

^d 2 Sam. xxi. 16—22. 1 Chron. xx. 4—8.

¹ About 18ft. by 8.

former “great” and “mighty” occupants of Israel’s land, and are described as monsters in strength, size, and appearance.

Nor in Israel’s land alone does it appear that giants once lived. Turning to profane history as illustrative of the sacred writings, we find that vestiges of giants have been met with in various parts of the world.

The Chevalier Bunsen observes, “Wherever these two races, “ (the Chinese and the Turanian,) ” arrive, they find the *land occupied by barbarians, represented as giants or evil spirits.*”

Of our own country in the time of Brutus the Trojan, Rapin writes, “The island was at that time *inhabited by giants* of the race of Cham, whose chief or king, was Gog Magog. Brutus and his companions *root out the giants*, and get possession of the land.”¹

“Some of the early chroniclers make the *giants or Titans, the aborigines of Britain*, whom the Britons very properly exterminated.”²

Both in this country, and on the Continent, graves are not unfrequently pointed out, as those of giants, wherein skeletons of huge dimensions have been discovered.

“Near Holyhead *large skeletons have been dug up eight and nine feet in length, and one eleven feet ;*”³

¹ Rapin’s History of England. Introd.: by N. Tindal. p. 4.

² Note in “King Arthur,” By Sir E. Bulwer Lytton.

³ Miss Angharad Lloyd.

while in France, Sicily, Bohemia, Greece, etc., some are reported to have been exhumed of considerably larger size ;—from twenty-five to thirty-three feet high.¹

Besides the forementioned giant nations, and others of the same class,—the Avims, for example, who were expelled by the Caphtorim descended from Ham,^a—*Rephaim* are frequently mentioned. This word, however, seems to signify, not a nation, but simply *giants* ; since where it occurs in the Hebrew historical books it is much oftener rendered “giants” than “Rephaim.” Thus, the “Emims were accounted *giants*,”—Heb. *Rephaim*. “That was accounted a land of *giants*; *giants*”—*Rephaim*—“dwelt therein in old time.”^b “Og remained of the remnant of the *giants*.”^c—*Rephaim*.

In 2 Sam. xxi., and 1 Chron. xx., where the four “sons of the giant” slain by David and his servants are spoken of, wherever the word, “giant,” or “giants,” occurs, the Hebrew is “Rapha,” or “Rephaim,” as indeed it so stands in the margin.

In Job, Psalms, Proverbs, and Isaiah, our translators have rendered it neither by “Rephaim,” nor “giants ;” but by the word “dead,” or “deceased.”

“Her house inclineth unto death, and her paths unto the *dead*,”—*Rephaim*.^d

“He knoweth not that the *dead*”—*Rephaim*,—“are there.”^e

^a Deut. ii. 23. Gen. x. 14.

^b Deut. ii. 11, 20.

^c Ch. iii. 11.

^d Prov. ii. 18.

^e Ch. ix. 18.

¹ See Ency. Britt. Art. : Giant.

“The congregation of the *dead*,^a—*Rephaim*.

“It stirreth up the *dead*” — *Rephaim*,—“for thee.”^b

A passage in Isaiah seems to account for this rendering; and, together with one in Jeremiah, indicates also that the “lords,” “princes,” “mighty men,” etc., of some passages, are not mere men in high stations, though resembling man in appearance, and capable of assuming such dominion over him as denotes a nature superior to his.

The passage in Isaiah contains Judah’s lamentation; “*Other lords* beside thee have had *dominion* over us.”^c And who these “other lords” were, is explained in V. 14. “They are dead, (Heb. מֵתִים, Methim) they shall not live; they are *deceased*,” — Heb. רַפְּאִים *Rephaim*,—“they shall not rise.” Hence, these “lords” who will neither “live” nor “rise” again, were *Rephaim*, whose non-resurrection and return to life is also implied in the interrogation in Ps. lxxxviii. 10, “Wilt thou shew wonders to the dead?” — Methim’ — “Shall the *dead*” — *Rephaim*,—“arise and praise thee.”

In the passage in Jeremiah analagous with that in Isaiah, we find it written also of the “princes,” “wise men,” “captains,” “rulers,” and “mighty men” of Babylon, “They shall sleep *a perpetual sleep and not wake*.”^d

^a Prov. xxi. 16.

^b Is. xiv. 9.

^c Is. xxvi. 13.

^d Ch. li. 39, 57.

¹ Hence *μυθος*, myth,—*myth*-ology.

Hence the Rephaim,—the “other lords,” or “*deceased*,” of Isaiah; the latter “*dead*” of Ps. lxxxviii.; and, probably, also the “princes,” “mighty men,” etc., of Jeremiah,—were not of Adam’s race; for *these will* “live” and “rise” again. And this fact of man’s resurrection, together with that of our Lord, is mentioned in the same chapter of Isaiah, only a few verses,^a after that of which those “lords” form the subject; as though thereby to draw attention to the contrast of the two facts.

It must be premised that here the *body*, irrespective of the spirit, seems alone referred to.

While then of *those* “lords,” we read, in V. 14, “They are dead, they shall *not live*; they are deceased, they shall *not rise*,” in V. 19, we read in words addressed to Judah, “*Thy* dead men *shall live*, together with my dead *body shall they arise*.” Or, “Thy dead shall live; my dead body shall arise;”—“together with,” not being in the original. “My dead body,” may therefore mean that mystical body of Christ, of which these “dead men” are the members; or the dead body of our Lord himself, who was made a “little lower than the angels” “for the suffering of death,” that he might “taste death for every man,” and thus redeem man from death. In either case, the resurrection of man is plainly taught.

Why, then, this great contrast?

^a Is. xxvi 19.

In the passage, “As in Adam all die, even so in Christ shall all be made alive,” the “all” of the latter clause, must be understood as the “all” of the former; that is, the all in Adam,—all mankind, whether lost or saved. And though Christ our Lord died, “it was not possible that He, the “Prince of life,”^a—marg. “author of life,”—“should be holden of death.” He, accordingly, rose again, and thereby redeemed man from death, and ransomed him “from the power of the grave.”^b Therefore “all that are in the graves shall hear his voice, and shall come forth;” some “to the resurrection of life;” others “to the resurrection of damnation.”^c For there will be “a resurrection” both “of the just, and of the unjust.”^d

Of those “lords,” “princes,” etc., on the contrary, there will be no resurrection of the body. “They are dead,” and will “*not live*,” nor “*rise*” again.

We repeat, wherefore then this contrast? Because they were not of Adam’s race. They were *not men*, but *Rephaim*; therefore not objects of that “redemption of the *body*” which Christ purchased for *man*;—not included in the “all” that “in Christ shall be made alive,” because they are not of the “all” that “in Adam die.”

Though resembling man, their very origin was different. For “the Lord God formed man of the

^a Acts iii. 15. ^b Hos. xiii. 14. ^c John v. 28, 29. Ezek. xxxvii. 10, 12.
Acts xxiv. 15.

dust of the ground ;” whereas, “dead things,”—Heb. the Rephaim,—“are formed from *under the waters.*”^a They therefore are without the pale of those benefits procured for *man* by the death and rising again of that “Lord,” and “Prince,” who is “the Resurrection and the Life,” and whose “delights were with the *sons of men.*”^b They incurred the penalty of sin,—death,—the death eternal of the body ; but have no “right” to that “tree of life,” of which *man* “may eat, and live for ever.”^c They have no part in “the adoption, to wit, the redemption of the *body,*”^d but are “like the beasts that perish.” “*They sleep a perpetual sleep, and shall not awake.*” Therefore are they emphatically “THE DEAD.”¹

“Kings,” “princes,” “mighty,” etc., are often mentioned under the metaphor of *beasts*, and as such, seem to have been seen in visions referring to the “time of the end.”

Thus the four “great *beasts*” seen by Daniel, signify “four *kings* which shall arise out of the earth”^e The “*ram,*” and “*he-goat,*” seen in another vision, signify the “*king* of Media and Persia,” and “the *king* of Grecia.”^f

“Pharoah, *king* of Egypt,” who boasted “my river,

^a Job xxvi. 5.

^b Prov. viii. 31.

^c Rev. xxii. 14. Gen. iii. 22.

^d Rom. viii. 23.

^e Dan. vii. 3, 17.

^f Dan. viii. 3, 20, 21.

¹ “As a N. masc. plu. רפאים dead bodies reduced or resolved into their original dust. I know not of any one English word that will express it ; *Remains* comes as near to it as any I can recollect. It is several times put after מתי, *the dead, as of more intense signification.* רפאים The dead, though reduced to their original dust, are in anguish, or tremble from beneath : the waters, and the inhabitants thereof.” Parkhurst under רפא.

is mine own, and I have made it for myself," is called "the great *dragon* that lieth in the midst of the seas."^a He is evidently also "*leviathan*," the "piercing crooked *serpent*," and the "*dragon*,"^b who was wounded in the ancient days by "the arm of the Lord" which "cut Rahab,"—*i.e.* Egypt, so named "from the *pride* of its princes and inhabitants:"¹ and "*leviathan*," particularly described in Job xli. is, in V. 34, called a "*king* over all the children of *pride*."

The "*king* of Tyrus," who seems to be an evil spirit—probably the *serpent* that beguiled Eve, for he was in "Eden the garden of God,"²—is called the "anointed," and "covering *cherub*."^c

So, in speaking of the "supper of the great God," mentioned both in Ezekiel and Revelation, where the fowls will be called together to eat the flesh of the "*kings* of the earth," the "*princes* of the earth," the "*mighty*," etc.,—all of whom are "slain with the

^a Ezek. xxix. 3. xxxii. 2.

^b Is. li. 9,

^c Ezek. xxviii. 12—16.

¹ Parkhurst under רהב.

² This is the only place wherein the word "cherub" is not significant of the Holy Spirit. That it is here applied to the evil spirit may be seen from several particulars. In the day he was "*created*" he was "full of wisdom and perfect in beauty,"—seraphic in appearance,—"*every precious stone was his covering*." He "*walked up and down in the midst of the stones of fire*," ("*resembling burning coals*,") to which the appearance of the "*living creatures*" is likened. He was *in the garden of Eden*, where, at the east, were the cherubim with a flaming sword; and as the cherubim of glory "*overshadowed*" or *covered* the mercy-seat, so he was a "*covering cherub*." But he "*sinned*;" "*he corrupted his wisdom by reason of his brightness*;" therefore the Lord said, "*I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire*." To this "*covering cherub*," or evil spirit, probably the words in Is. xxx. 1, may allude, "*Woe to the rebellious children, saith the Lord, . . . that cover with a covering, but not of my Spirit*."

sword of him that sat upon the horse ;"—Ezekiel denominates them "*lambs*," "*rams*," "*goats*,"¹ and "*bullocks* ;" (these words are in apposition with "*mighty*," and "*princes*," of the same passage,) "*all of them fatlings of Bashan* ;" which "*Bashan*," it must be noticed, "*was called the land of the giants*,"²—Heb. *Rephaim*.^a The Psalmist also speaks of "*strong bulls*" (*אֲבִירִי* *mighty ones*), of "*Bashan*." "*Many bulls have compassed me, strong bulls of Bashan, have beset me round*."^b Amos also, speaks of the "*kine of Bashan*" "*whom the Lord will take away with hooks, and his posterity with fish-hooks ;*"^c the same denouncement as that threatened against Pharoah.^d

Possibly this supper may be the event alluded to in Is. xxvi. 19, 21, xxxiv. 3, and elsewhere, when

^a Ezek xxxix. 17, 18. Rev. xix. 17--21. Deut. iii. 13. ^b Ps. xxii. 12.

^c Amos iv. 1, 2.

^d Ezek. xxix. 4.

¹ See Appendix P.

² This land was called the region of Argob, wherein were "threescore great cities, with walls and brazen bars," and pertained to Jair, the son of Manasseh, whose son Elhanan slew the giant Lahmi at Gob, where also Saph was slain.

The following passage bearing on the subject may be here inserted.

"The inheritance of Manasseh, originally the kingdom of Og,—the Bashan which was celebrated in all ages for its oaks and its cattle,—was obtained after a more difficult struggle than the kingdom of Sihon. There are certain allusions in the Bible to peculiarities in Bashan, which have received a remarkable elucidation very recently. We are told in the first book of Kings of the 'region of Argob, which is in Bashan, threescore great cities with walls and brazen bars.' . . . Edrei, the capital of Og, and the place where he was slain in the decisive battle with the Israelites, seems to be well identified by Mr. Porter with some ruins bearing a similar name on a rocky promontory at the southwestern edge of the Lejah, in the latitude of the sea of Tiberias, but very considerably to the east of that lake. . . . But these are far from being the only ruins which remain as a memorial of the struggles of the Israelites in taking possession of this country. Mr. Cyril Graham has given us an extraordinary account of deserted cities, with houses as perfect as those of Pompeii, but in their stone doors and large dimensions shewing all the impress of a *gigantic* race of men." Quarterly Review. July and October, 1859.

the “slain” will be “cast out;”—“when the earth shall no more cover her slain,” but shall “cast out the *dead*,” Heb. Rephaim;—those “people of old time,” who are already slain, having “fallen by the sword,” and gone down into the pit, to the “nether parts of the earth.”^a For though their bodies will “not rise,” they will be “cast out” of the earth.

The word “mighty” in Ps. lxxxii. 1, we have seen is used as a synonyme of “gods.” “God standeth in the congregation of the *mighty*, he judgeth among the *gods*.” But like the forementioned “kings,” “princes,” “rulers,” these, though “gods” shall die. “I have said, Ye are *gods*, and all of you are children of the Most High; but ye shall *die* like men, and fall like one of the princes.” They shall “*die*,” therefore these gods were no mere images, but were once *living* beings. “They shall die *like* men,” therefore they were *not men*.

Although our Saviour, addressing the Jews in vindication of his claim to the title “Son of God,” quotes the sentence, “I said, ye are gods,”^b as being written in their law; and adds, “If he called them gods unto whom the word of God came,” he does not apply it to them, or to any of the Israelitish family; otherwise, as his hearers were Jews, he would have said, “called *you* gods,”—not “called *them* gods;”—neither would he have used the past tense,—“called,” “came;”—but the present; since

^a Ezek. xxvi. 20. xxxii. 17—32. See also Is. xiv. 19, 21.

^b John x. 34, 35.

that “word,” whether personal, preached, or written, not only “came” in time past, but was at that moment present, or come. The title, therefore, he seems to have applied to other beings; the coming of “the word” to these gods having taken place at some particular time, then past and gone.

Now St. Peter informs us that Christ, “by the Spirit” by which he was quickened, “went and *preached to the spirits in prison.*”^a And again, “the gospel was preached *also* to them that are *dead,*”^b (lit. to the dead.)¹ These “spirits” therefore, as well as men, had the offer of mercy. To them was the gospel preached that they “might be judged *according to men* in the flesh,” (that is, that they might be judged as men in the flesh are judged—Hence, these were *not men*)—“but live according to God in the Spirit.”² They, as well as men, “shall give account to Him that is ready to judge the quick and the dead,” for the use or abuse of the gospel preached to them by that “Word of God” by whom “all things whether in heaven or in earth were created,” and by whom alone all can be reconciled to Himself.^c

In these passages the “*spirits in prison,*” to whom Christ preached,—the “*dead*” to whom the “gospel was preached,” and who also are to be “*judged,*”—

^a 1 Peter iii. 18, 19.

^b Ch. iv. 6.

^c Col. i. 16—20.

¹ Passages have already been adduced which refer to the *bodies* of the “dead,” irrespective of their spirits. Here, their spirits irrespective of their bodies are referred to. See pp. 341, etc.

² Possibly to these, Heb. xii. 23, may refer.—“The spirits of the just made perfect.” The word for “men,” is not in the original.

and the “*gods*” to whom the word of God came”—all appear to belong to the same class of beings.

But further, as *angels* will be “*judged*,”^a probably to the same class belong also the “angels” of St. Peter’s second Epistle, and of St. Jude,—the angels who left their own “habitation” and “estate;” and who sinning, were “cast down” to the “*prison*” of “Hell,” and delivered into chains of darkness to be reserved into “the *judgment* of the great day.”

The “gods” then of John x. 34, 35, and Ps. lxxxii. 6, appear to be those “gods” whose proper “dwelling is not with flesh;”^b but who yet seem occasionally to have visited the earth. And that this latter idea was entertained,—by some at least,—in the days of the apostles, is plain from Acts xiv. 11. “The *gods* are come down to us in the likeness of men.”

In Ps. lxxxii. 1, the “gods” are called the “*mighty* ;”¹ so also the “gods” of Exod. xv. 11, are in the margin, “*mighty* ones,” which doubtless are the “host,” “chariots,” and “captains” of Pharaoh mentioned in the same chapter, who after the first-born of Egypt were buried, were “cast into the sea,” and “drowned in the Red sea;”—and the “gods” also of Exod. xii. 12, (in the margin termed “*princes*,”) upon whom the Lord “executed judgments.” The wind (or spirit) of the Lord blew upon

^a 1 Cor. vi. 3.

^b Dan. ii. 11.

¹ In Ps. xxix. 1, marg., and lxxxix. 6, the same word occurs in the expression, “sons of the mighty,”—and may be translated, sons of gods.

them, and his “right hand,” outstretched and “become glorious in power,” overthrew and “dashed in pieces the enemy,” and they sank as lead in the mighty waters.”^a

Such then, seem to have been the people “greater and taller” than themselves, which the Israelites were to encounter, yet were not to fear, but to destroy, or expel from their inheritance on both sides of Jordan;—the “children of wickedness” that afflicted them both “beforetime,” and “since the time” that God “appointed judges over his people Israel.”^b Such also, the “gods,” “kings,” “princes,” “mighty men,” “captains,” “rulers,” etc., of many passages, under whose dominion the people of the Lord too often fell; both in their own land and in the land of the heathen, whither for their trespass “the Lord their God caused them to be led into captivity;”^c—the “rulers,” and “kings of the earth,” who “take counsel together against the Lord and against his anointed;” but whom he “vexes in his sore displeasure;”^d—all of them are “slain” by the avenging sword^e of a “jealous” and “just” God, who strikes through kings in the day of his wrath.”^f

To the same class seems to belong the “prince” of Persia, who withstood Gabriel and Michael; and the “prince” of Grecia.^g

^a Comp. Exod. xii. 12. xv. 1—22. Numb. xxxiii. 4. ^b 2 Sam. vii. 10, 11.

^c Ezek. xxxix. 28. ^d Ps. ii. 2, 5.

^e Comp. Is. xiv. 19. xxxiv. 3, 5. Jer. l. 35, 37. Ezek. xxxi. 18. xxxii. 23, 24. Rev. xix. 21, &c.

^f Ps. cx. 5.

^g Deut. x. 13, 30.

They all,—whether “gods,” “kings,” “princes,” “mighty men,” etc.—they *all die*. They, as well as their “graven images,” “perish from the earth and from under these heavens.”^a “He punisheth the host of the high ones on high, and the kings of the earth upon the earth.”^b They are “mighty,” nevertheless they are wicked, and perishing. They perish and are consumed at the “blast of the breath” “of the Lord God *Almighty*.”

Yet, though these “gods,” etc., were wicked, and, like man, mortal, and perishing, they were the gods and “rulers,” not only of the heathen nations round about the people of the God of Israel, but, it may be concluded, of all nations whose god is not Jehovah; that is, of all the rest of the world. He was the covenant God of Israel alone, whom he separated to be a “peculiar people” unto himself, and to “make them high above all nations which he had made,”^c as well as a “holy people.” Therefore though He “shewed to Jacob his word, and his statutes and his judgments to Israel,” He “dealt not so with any other” nation, “neither did they know his judgments.”^d Other nations were not in covenant with him. They were not his people, nor He their God!

Their gods were “Ashtoreth,” “Chemosh” “Milcom,” “Baal,” “Adrammelech,” “Anammelech.”^e

^a Jer. x. 11.^b Is. xxiv. 21.^c Deut. xxvi. 19.^d Ps. cxlvii. 20.^e 1 Kings xi. 33. 2 Kings xvii. 31. Judg. ii. 13.

The God of Israel was JEHOVAH.

They “*die*.” But He swears, “I LIVE FOR EVER.”
They “*perish*.” But He “REMAINETH,” and from
“everlasting to everlasting” He is “God.”^b

They are “*mighty*,” and “*gods*.”—But He is
“ALMIGHTY,” and “*judgeth among the gods*.”^c

They are “*princes*,” “*lords*,” “*kings*,” and “*gods*.”
He is “PRINCE OF PRINCES”—“LORD OF LORDS,”
—“KING OF KINGS,”—“GOD OF GODS!”^d

What a solemn emphasis of meaning is contained in these titles of Israel’s God! And how must they have inspired the hearts of believing Jews with feelings of courage and security amid the dangers and wickedness of the surrounding “mighty,” and with assurances of final triumph over all their enemies, both in their own land, and in those of their captivity; feelings which David so often expresses in his psalms of grateful thanksgiving. How well also was the significance of these titles borne out in the mighty deliverances wrought for God’s people, as well as in the judgments with which the “wicked” were visited by Him whose “right hand, and holy arm” gained “the victory,” when this “man of war,”—the “God of the armies of Israel,”—“fought for Israel,” “executed judgments”

Deut. xxxii. 40. ^b Heb. i. 11. Ps. xc. 2. ^c Gen. xxxv. 11. Ps. lxxxii. 1. xcv. 3.

^d Deut. x. 17. Dan. viii. 25. Rev. xix. 16.

upon the gods, and “triumphed gloriously!”^a Truly, “He is a great God,” “mighty and terrible;” “mighty to save,” “terrible to the kings of the earth,” and “a great king above all gods!”^b

In the New Testament “gods” are seldom spoken of. Nor are the “mighty,” “kings,” etc., except in the book of Revelation. The enemies of God and man are there more generally termed “principalities,” “powers,” etc.,—terms whose precise meaning is not easily determined.

In Col. i. 16, they seem applied partly to visible beings in *earth*, as well as in heaven. “By him who is the image of the invisible God, were all things created that are in heaven, and that are in *earth*, *visible* and *invisible* whether they be *thrones*, or *dominions*, or *principalities*, or *powers*.”

And from Eph. vi. 12, it appears that though “visible,” and “in earth,” they were not men. St. Paul says, “We wrestle *not against flesh and blood*,” that is, not against *man*, “but against *principalities*, against *powers*, against the *rulers* of the darkness of this world, against spiritual wickedness in high places,”—margin, “*wicked spirits* in the heavenlies!”

Jacob also, “wrestled,” not with “flesh and blood,” but with a spiritual and heavenly being, though a Holy One. He wrestled with *God*, and “had power over the *angel*.”^c

^a Exod. xv. 3, 21. 1 Sam. xvii. 45. Josh. x. 14, 42. Numb. xxxiii. 4.

^b Deut. vii. 21. Ps. lxxvi. 12. Is. lxiii. 1. ^c Comp. Gen. xxxii. 24. Hos. xii. 3, 4.

Though many of those “powers,” etc., against whom St. Paul and the early Christians wrestled, were, like those against whom the Christian has still to wrestle, purely spiritual and invisible, others seem to have been visible, yet superhuman.

That the devil, the “*prince*,” or “god of this world,”^a was one of the “wicked spirits;” and that when our Saviour was “tempted of Satan and was with the wild *beasts*,”¹—probably the “*mighty ones*,” or “*strong bulls of Bashan*,” of David’s prophetic prayer,^b—the devil visited him, as he did our first parents in their temptation, that is, *personally and visibly*, will scarcely be disputed. And it is more than probable, that the “thorn in the flesh,” “the messenger,” (lit., the “*angel*,”) “of Satan,” given, or permitted, to “buffet” St. Paul,^c was also a visible personal antagonist, and one of those “wicked spirits,” “principalities,” or “rulers of the darkness of this world,” against whom he wrestled. That the passage should be so understood, and that the “principalities,” “powers,” etc. are applied to the same order of beings as those to whom the terms, “princes,” “mighty,” “rulers,” etc. are applied in the Old Testament, is supported by the fact, that the words used of the “angel of Satan,”—the “*thorn in the flesh*,”—are, in Numb. xxxiii. 55, applied to those *former* “*inhabitants of the land*”

^a 2 Cor. iv. 4.

^b Ps. xxii. 12.

^c 2 Cor. xii. 7.

¹ See also 1 Cor. xv. 32. “If after the manner of men I have *fought with beasts* at Ephesus.” And 2 Sam. xxiii. 20. “Beriah slew two *lion-like men* of Moab.”

which were to be driven out before Israel, who were forewarned, that if any were allowed to remain in it, they should be “pricks in their eyes, and *thorns in their sides*, to vex them.” Again, in 2 Sam. xxiii. 6, “The *sons of Belial* shall be all of them as *thorns* thrust away, because they *cannot be taken with hands*.” Also Josh. xxiii. 13, “They”—the “great nations and *strong*,” (V. 9)—“shall be *scourges in your sides, and thorns in your eyes*.”

Visible and corporeal, as were some of these “principalities,” yet in warring against them, the Christian’s weapons of warfare were “not carnal.” They were to “put on the whole armour of God,” that they might “be able to stand against the wiles of the devil,” and to “quench the fiery darts of the wicked.”

So, when buffeted by the “angel of Satan,” St. Paul used not “carnal weapons.” Making supplication to God by *prayer*,—a requisite in the Christian’s armour,—“thrice he besought the Lord,” that the “angel of Satan,” or “thorn in the flesh,” might depart from him. So likewise did our Lord with that weapon of warfare, the “sword of the Spirit,” the written “word of God,” *thrice* resist the temptations of the devil, who then departed from him.^a

The “*infirmity*” in which St. Paul gloried, may have been a consequence of the buffetting, or wrest-

^a Eph. vi. 11—18 Luke iv. 1—13.

ling, against the “angel of Satan,” similar to that produced on Jacob, when he wrestled with the holy angel, who touched the sinew in the hollow of his thigh, and it *shrank*.

Probably we, who are protected by the blessings of the gospel dispensation in this Christian land where the religion connected with the state acknowledging the one true and holy God abjures idolatry—a nation’s strongest bulwark against the intrusion of evil,—can form little idea of the ignorance and wickedness of nations whose god is not Jehovah; and still less of what the Israelites witnessed, and the “buffetings” and temptations to which they were exposed while any “remnants” of those old “inhabitants” remained in the land given to them for a heritage; and when these “lords,” “princes,” and other such visible enemies had “dominion,” and exercising their evil influence over man, tempted him to rebellion, idolatry, and every species of sin; thereby provoking to jealousy the one true and living God, and rendering not only themselves, but also their deluded followers, obnoxious to the severest judgments of their offended Maker.

These outward, visible, and personal attacks by “principalities,” or “angels of Satan,” seem in St. Paul’s days to have been rare. But Satan then exhibited other forms of malevolence. In fact, whatever the manner in which to carry out His purposes of mercy, God is pleased to manifest His presence, power, or influence, whether corporeally,

spiritually, visibly, or invisibly, that same manner does the arch-deceiver adopt for effecting his malignant designs. While, as at present the Holy Spirit guides and influences the Christian *invisibly*, the wicked spirit, whose “wiles” the Christian has to withstand, is also *invisible*. But in the opening of this new dispensation, when the Holy Spirit, visibly poured out, endued man with superhuman powers, then “*devils*,” or “unclean spirits,” whether visible or invisible, seem to have “vexed” man in a form from which as we are now happily exempt, so neither is any instance of the kind recorded in the Old Testament; unless that of the “evil spirit from the Lord,” which “troubled” (marg. “terrified”)^a Saul be an exception. We refer to those demoniacal possessions mentioned in the New Testament, some of the subjects of which possessed powers so superhuman that “no man could tame them,” neither could fetters or chains bind them.^b These “unclean” spirits, the agents, or the “seed” of the devil, were “cast out,” not, as was said, “by Beelzebub, the prince of the devils,” but by the “stronger than the strong man armed;” —“by the seed of the woman who was to bruise the serpent’s head;” —as well as by his twelve disciples, who endued by him with power, “rejoiced that the *devils* were made subject” unto them.^c

^a 1 Sam. xvi. 14. xviii. 10. xix. 9. ^b Mark v. 4. Matt. viii. 28.

^c Luke x. 17, 20.

Whether, in any of the above forms, “principalities,” “powers,” “unclean spirits,” etc. continued much longer to “vex” the people of God, great and important changes affecting them were then taking place in the world. That day had arrived when the fountain was to “be opened for sin, and for uncleanness;” that day in which the Lord of hosts would “cut off the names of the idols” (or gods,) “out of the land,” and would “cause the prophet, and the *unclean spirit to pass out of the land.*”^{a 1} That “Saviour,” Christ the Lord, was “born,” who *ransomed* Jacob from the hand of him that was “stronger than he,” and who was to “*save us from our enemies*, and from the hand of all that hate us.”^b That “Son” was “given,” who would “put down the *mighty* from their seat,”—the Son of the Highest, on whose shoulder the government should be, and of whose kingdom there should be no end, to order and to establish it for ever.”^c To Him *all power* was given both “in heaven and in earth,” even “angels, and *authorities*, and *powers* being made subject unto him.” And in forming his spiritual kingdom, the embryo and earnest of his future visible kingdom, this “Lord of all power and might,” gave to his twelve disciples, “*power and authority over all devils*,” and “to tread on serpents and scorpions, and on all the power of the

^a Zech. xiii. 1, 2.

^b Jer. xxxi. 10, 11.

^c Is. ix. 6, 7.

¹ See Appendix Q.

enemy.”^a And this “mighty God,” who, when “he ascended on high, led captivity captive,” and “of the *increase* of whose government and peace there shall be no end,” still going on “conquering and to conquer,”—by “little and little” destroying those his “enemies which would not that” he “should reign over them” as the kingdoms of this world are “called out of darkness unto the marvellous light of the gospel,” will eventually “*destroy him that hath the power of death, that is, the devil,* and deliver them who through fear of death were all their lifetime subject to bondage.” “For he must reign till he hath put all enemies under his feet; and the last enemy that shall be destroyed is death.”^b

Nevertheless, this final triumph over all his enemies, when the devil will be destroyed and death “swallowed up in victory,” is not yet gained. “We see not yet all things put under Him.” Perilous times must first come, when not only, as the Spirit expressly warns us, “some will depart from the faith, giving heed to *seducing spirits*,” but also among the “things which must be hereafter,” “beasts,” “kings,” “princes,” “mighty,” “rulers,” etc., will again appear as of old, defying, confederating, and making war “against the Lord and against his anointed.” “That *Wicked*,” the “man of sin,” the “son of perdition,” will be *revealed*; who,

^a Luke ix. 1. x. 19. ^b Luke xix. 27. Heb. ii. 14, 15. 1 Cor. xv. 25, 26.

opposing and exalting himself “above all that is called God, sitteth in the temple of God, shewing himself that he is God;” “whose coming is after the working of Satan with all power, and signs, and lying wonders;” but whom the Lord when He shall be *revealed*¹ with his mighty angels in flaming fire taking vengeance on them that know not God,^a will consume with the spirit of his mouth, and destroy with the brightness of his coming.”^b

That *battle* also, of the “great day of God Almighty,” has yet to be fought, when the “*beast*,” and “*kings of the earth*” with their armies, will be gathered together, “to make war against him who sits upon the white horse,” and whose name is called “The Word of God;” when the fowls will be called together to the “supper of the great God,” to eat the flesh of the “captains,” “*mighty men*,” etc., who will then be slain.^c

Nor is even this the last war of the Lord “against the mighty.” Not even then will the “last enemy” be destroyed. In this battle, there are two particularly mentioned: the “*beast*,” and the “*false prophet*” which wrought miracles and deceived them that had the mark of the beast, and worshipped his image.”

These are two of the three mentioned in Ch. xvi. 13, “the dragon, the beast, and the false prophet”

^a 2 Thess. i 7, 8.

^b 2 Thess. ii. 3--9.

^c Rev. xix. 11--21.

¹ “Revealed.” The same word in both passages, *αποκαλυπτω*.

out of whose mouths “three unclean spirits,” (probably the “seducing spirits,”) “the spirits of devils working miracles, go forth unto the kings of the earth, to gather them to the battle of the great day of Almighty God.”

But in this battle of ch. xix. only the last two of the three,—the “*beast*” and the “*false prophet*,” receive their doom. These are not “slain with the sword,” like the rest,—the “remnant” of the army;—but both are cast alive into a lake of fire burning with brimstone.”^a

Judgment on the third,—the “*dragon*,”—yet lingers. He, who with his angels had been previously cast out of heaven, and came down to earth,^b will then, like the “angels that sinned,” be cast down to hell, and delivered into chains of darkness, to be reserved until a day of still future judgment.^c “And I saw an angel come down from heaven, having a *great chain* in his hand, and he laid hold on the *dragon*, that old serpent, which is the devil, and Satan, and *bound* him a thousand years, and *cast him into the bottomless pit*, and shut him up, and set a seal upon him that he should deceive the nations no more *till the thousand years should be fulfilled*.”^d

During this interval,—this cessation of hostilities with the great adversary,—the “first resurrection” will take place; when they whose “names are

^a Rev. xix. 20. ^b Ch. xii. 8, 9. ^c See 2 Pet. ii. 4. ^d Rev. xx. 1--3.

written in the Lamb's book of life," and who consequently, have "part in the first resurrection,"—the resurrection of the just,—“will live and reign with Christ a thousand years.” At the end of this time, “when the thousand years are expired,” Satan will be “loosed” out of his prison “for a little season,” and will again “go out to deceive the nations which are in the four quarters of the earth, Gog and Magog,” and gather them together to battle against the “camp of the saints,” and the “beloved city;” when, at length, while these nations will, like Sodom and Gomorrah, be destroyed by “fire” coming “down from God out of heaven” and devouring them,^a “the devil that deceived them,” will be “cast into the lake of fire and brimstone” where the “beast and the false prophet,” his companions in wickedness, already are; “and will be tormented day and night for ever and ever.”^b

Fearful consummation! Dire, but just retribution to those who oppose and exalt themselves and their thrones “above the heights of the clouds,” and seek to be “like the Most High!” “How art thou fallen from heaven, O Lucifer, son of the morning!”^{c 1}

^a Comp. Gen. xix. 24. Rev. xx. 8. ^b Rev. xx. 8, 15. ^c Is. xiv. 12—15.

¹ Heb. קִדְרִי. “*The bright irradiator*,” an impious title assumed by the king of Babylon. By being joined with “*son of the morning*,” it seems in its primary sense to denote, “the morning star.” Parkhurst under קִדְרִי.

The comparison of this passage with Rev. xxii. 16, where our Saviour says, “I am the *bright and morning star*,” affords one instance among many of that Wicked assuming titles of Jehovah.

“*φωσφορος*, in Greek, and Lucifer in Latin, however, long continued to re-

But for that awful crisis, that tremendous day of the “wrath of God,” others also are reserved. “The rest of the dead,” that is, all who have no “part in the first resurrection,” live not again till the thousand years are finished, when the resurrection of the “unjust,” the “resurrection of damnation,” will take place; when the *sea* will give up the *dead* that are in it,—including that “host,” and the “*captains*” of Pharoah which were “drowned,” or “cast into the *sea*” and “sank as lead in the mighty waters;”^a and “*death* and *hell*” will “deliver up the dead” that are “in them,”—including those individuals and “*multitudes*” which are “brought down to *hell*, to the sides of the pit,” and delivered unto *death*, to the nether parts of the earth, with them that “go down to the pit.”^b “And I saw the *dead*, *small* and *great*, stand before God.” “*Jacob* he is *small*,” (as twice stated in Amos vii. 2, 5,) ¹ But who are the “great?” Are they not those *giant* nations, “*greater and taller*,” compared with whom the children of Jacob were as “grasshoppers?”—“small and great,” must stand before the “great white throne,” and him that sits upon it,

tain an honorable sense. Lucifer of Cagliari was one of the eminent Fathers of the early church. The use of “Lucifer” as a name for Satan, the derivation of ‘Jesuit,’ ‘Jesuitical,’ and the use of ‘Jew,’ a man of Judah, as synonymous with ‘cheat,’ are singular and parallel instances of deterioration.” See an Article in “Notes and Queries.” By the late Rev H. Walter. R. J. R.

^a Exod. xv. 4, 10.

^b Ezek. xxxi. 14, 18, xxxii. 23—32.

¹ “By whom shall Jacob *arise*, for he is small.” Marg.: “who of Jacob shall *stand*,” or *arise*. Comp. Ps. i. 5. “The ungodly shall not *stand*,”—or *arise*,—“in the judgment, nor sinners in the congregation of the righteous;” that is, in the first resurrection, to which probably Amos refers.

and be judged, not out of “the book of life,” but “out of the *books*, every man according to his works.”^a

Well may the “*kings of the earth*, and the *great men*, and the chief *captains*, and the *mighty men*,” as also “the rich men, and every bondman, and every freeman,” then hide themselves in the rocks and the mountains, and call upon the mountains and rocks to hide them from “the face of Him that sitteth on the throne, and from the wrath of the Lamb.”^b For not only the “dragon,” the “beast,” and the “false prophet,” but whosoever,—“*whosoever*, is not found written in the book of life,” will be “cast into the lake of fire;”—that “everlasting fire, prepared for the devil and his angels.”^c

“Then cometh the end.” When He who is “far above all *principality*, and *power*, and *might*, and *dominion*, and every name that is named, not only in this world, but also in that which is to come;”—who hath “on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS,” and who “must reign till he has put all enemies under his feet,”—having thus “put down all rule, and all authority and power,” will deliver up the kingdom to the Father. Then shall death,—“the last enemy”—and hell,—*Death*, that sat upon the pale horse, and *Hell* that “followed with him,”^d—be destroyed,—they shall be “cast into the lake of fire.” “And

^a Rev. xx. 11—13.

^b Rev. vi. 15, 16.

^c Rev. xx. 11—13. Matt. xxv. 41.

^d Rev. vi. 8.

there shall be no more death.”^a “Death is swallowed up in victory!”^b

Neither will there be any more “curse.” For the kingdoms of this world will be no longer under the power of “him that had the power of death,” but will have “become the kingdoms of our Lord and of his Christ.” And all “the former things” will have “passed away;” the heavens vanishing with a “great noise;” the elements melting with “fervent heat;” the “earth and the works therein burned up.” And there will be “no more sea.” But there will be a “new heaven,” and a “new earth, wherein dwelleth righteousness;” and a “new city,” into which shall “in no wise enter any thing that defileth, neither whatsoever worketh abomination or maketh a lie,” (the wages of which things is death,) but they only “which are written in the Lamb’s book of life.” “They shall see his face, and his name shall be in their foreheads,” and they “shall reign for ever and ever.”^c

“These sayings are faithful and true; and the Lord God of the holy prophets,” (“the Lord God of the spirits of the prophets,”) “sent his angel to shew unto his servants” these “things which must shortly come to pass.” And “if any man shall add” unto the “words of the prophecy of this book, God shall add unto him the plagues that are written in it” “and if any man shall take away from the words of

^a Rev. xxi. 4. Eph. i. 21, 22.

^b 1 Cor. xv. 54.

^c 2 Pet. iii. 10, 13. Rev. xxi. 1, 4, 27, xxii. 3—5.

the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book.”^a

With respect to the word “beasts,” which in the book of Revelation, and often elsewhere, is not used in its common acceptation, it must be remarked that there are two Greek words rendered “beasts,” entirely distinct from each other, though both are applied to spiritual intelligencies or powers.

The one, ζῶον, signifies “living;” and is applied to the high and holy ones, termed in Ezekiel “living creatures,” or “cherubim,”—considered in Part II.

The other, θηρίον, signifies “wild beasts;” and is applied to beings considered in this Third Part, and these, apparently, of their highest order.

In the latter sense the word occurs in several passages. But unless the “beasts of the earth,” of ch. vi. 8, form an exception, only two beings so named, seem to be spoken of throughout the Apocalypse;—the two particularly described in ch. xiii. The *first* of these,—that which rose up “out of the sea,”—seems to be one of the three of ch. xvi. 13, out of whose mouths come forth the “unclean spirits like frogs;”—the “beast” already noticed in connexion with the “dragon” and “false prophet;” while the *second*,—the “beast that came out of the earth,”—seems to be this “false prophet;” the particulars, named in ch. xiii. of this latter beast, (to

^a Rev. xxii. 6, 18, 19.

be noticed first,) corresponding with what is stated in ch. xix. of the “false prophet.”

This *second* “beast,” which “spake as a dragon,” did “great wonders” and “*miracles* . . . in the sight of the first beast,” *deceiving* “them that dwell on the earth,” and causing them to *worship* the beast and his “*image*,” and “small and great,” “free and bond, to receive a *mark* in their right hand, or in their foreheads.” So in ch. xix, wherein that battle is spoken of in which “small and great,” “free and bond,” as well as the “false prophet,” are concerned; the “false prophet” “*wrought miracles*” *before the beast*, “with which he *deceived* them that had received the *mark* of the beast, and them that *worshipped his image*.”^a But only in ch. xiii. is this false prophet termed a “beast.” In all other passages the term seems confined to the “first beast”^b of this chapter.

This “first beast,” has “*seven heads* and *ten horns* ;” and “upon his head the *name*” (marg. “*names*”) “of blasphemy ;”—is the same, therefore, as the “scarlet coloured beast,” of ch. xvii. which, likewise, has “*seven heads* and *ten horns*,” and is also “full of the *names of blasphemy*.” That beast was “wounded to *death*,” but his “deadly wound was *healed*,” and “*all the world wondered after the beast*.”^c So, also, this “scarlet coloured beast,” “that was,” “*is not*,” — (“he is wounded to death,”)

^a Rev. xiii. 11—16. xix. 18—20.

^b V. 12.

^c Ch. xiii. 3, 12.

—“*and yet is,*”—(his deadly wound is healed;) “*and all the earth shall wonder, when they behold the beast that was, and is not, and yet is.*”^a

But this “scarlet coloured beast,” shall “*ascend out of the bottomless pit,*” (V. 8.) and thus is identified with the “beast” of ch. xi. 7, this also *ascending “out of the bottomless pit.”*

In all other places where the “beast” is named, it will be easily recognized as this same power;—the “first beast” of ch. xiii.

Thus while the second “beast” of ch. xiii, which “spake as a dragon,” seems identical with the “false prophet” of ch. xvi. 13; the “first beast” of ch. xiii., who received his power from the dragon, seems to be the only power termed a “beast” in other chapters of this book.

The third,—which is the first of the three mentioned in ch. xvi. 13,—*i.e.* the dragon, “that old serpent called the devil, and Satan,” though in Genesis, by implication termed a beast,—“now the serpent was more subtil than any *beast* of the field,”^b—yet is never so called in the Apocalypse.

He, however, is particularly described in ch. xii.; and in some of the most striking peculiarities precisely resembles the “first beast” of ch. xiii., each having “seven heads,” and “ten horns,” and one being “red,” the other “scarlet coloured;” yet, though thus similar, they are evidently not the same;

^a Rev. xvii. 8.

Gen. iii. 1.

for the “dragon” has only “*seven* crowns,” and these upon his “seven heads,” and comes down from *heaven*; while the “beast” has “*ten* crowns,” and rises out of the *sea*; besides which the “dragon” gives the beast “his power, and his seat, and great authority.”^a

The two therefore called “beasts” in ch. xiii., where they are first specially noticed in the Apocalypse; (the passing mention of the beast, in ch. xi. 7, and possibly the “beasts” of ch. vi. 8, being the only exceptions,) and the “dragon,” also particularly described, in ch. xii, are the three which elsewhere are called, the “dragon,” the “beast,” and the “false prophet,”—the three therefore, that in ch. xvi. 13. form that triple head of confederacy against Almighty God which has appropriately been termed, “a blasphemous mimicry of Deity.”

These three are the only evil powers individually described in this book, except the “woman” of ch. xvii., who sits upon the scarlet coloured beast, “*arrayed* in purple and scarlet colour, and has the name written on her forehead,” “Mystery,” (the “mystery of iniquity,”)¹ “*Babylon the great, the mother* of harlots, and abominations of the earth;” and who is probably the counterfeit, or “mimicry” of the “woman” of ch. xii, who is “*clothed* with the sun,” and has the moon under her feet;—the

^a Rev. xii. 3, 9. xiii. 1, 2.

¹ As there is a “mystery of godliness;” 1 Tim. iii. 16, so also there is a “mystery of iniquity,” 2 Thess. ii. 7.

future “bride,” the Lamb’s wife; that “*great city, the holy Jerusalem;*” and “*mother of us all.*”^a

The suitability of the phrase applied to these three,—the “dragon” seeming to be the blasphemous counterfeit of the Father, and the “beast” and “false prophet,” of the Son and the Holy Ghost, respectively one of the “false Christs” and “false prophets” that shall arise, and show great signs and wonders,”^b—will be seen in the following comparison of the three, with those they so impiously represent; which also further shews, that whatever the form in which the God of heaven manifests himself, or carries out his designs to save the world, that same form does the great adversary, the “god of this world,” assume or imitate, to ensnare, to corrupt and to destroy the world.

The Father,—the “ancient of days,”—gives to the Son, “*dominion, and glory, and a kingdom.*”^c “The dragon, that old serpent, called the devil, and Satan,”^d gives to the beast, “*his power, and his seat, and great authority.*”^e

To the Son, whom “all people, *nations, and languages,* shall serve,” “*all power is given in heaven, and in earth,*” and “all the *kindreds of the nations* shall worship before him.”^f So to the “beast,” “*power is given over all kindreds, and tongues, and nations, and all that dwell on the earth,*” “whose

^a Rev. xxi. 2, 10. Gal. iv. 26.

^d Rev. xii. 9.

^e Rev. xiii. 2.

^b Matt. xxiv. 24.

^f Ps. xxii. 27, 29.

^c Dan vii. 14.

lxxii. 1, 8—11.

names are not written in the book of life, shall *worship* him.”^a

The Son of God is accused, though falsely, of *blasphemy*, because he said, “I am the Son of God.”^b “The beast opens his mouth in *blasphemy* to blaspheme the name of God.”^c

The Son was “*wounded* for our transgressions,”^d “*was dead*” and *is alive again*,^e “*alive* for evermore.” The beast was “*wounded to death*,” but his “deadly wound was *healed*.”^f “He was, and *is not*, and yet *is*.”^g

The Lamb has “seven *horns*.”^h The beast “has seven heads and ten *horns*.”ⁱ

By the Spirit, “the servants of our God” are “*sealed* unto the day of redemption,” and have the Father’s *name written in their foreheads*.”^k So the false prophet caused all “to receive a *mark*,” or the “*name* of the beast,” “in their right hand, or in *their foreheads*.”^l

Further, Is the Lord “a man of *war*?”^m Is he with us as our “*captain*” to fight our battles?—Is the “Word of God” in righteousness to *make war*; and “when the enemy shall come in *like a flood*,” will the “Spirit of the Lord” “*lift up a standard* against him?”ⁿ So also the dragon, the beast, and the false prophet “*make war*,” and gathering together

^a Rev. xiii. 7, 8.

^b John x. 36.

^c Rev. xiii. 6.

^d Is. liii. 5.

^e Rev. i. 18.

^f Rev. xiii. 3.

^g Rev. xvii. 8.

^h Rev. v. 6.

ⁱ Rev. xiii. 1.

^k Comp. Eph. iv. 30.

Rev. vii. 3. xiv. 1.

^l Rev. xiii. 16, 17.

^m Exod. xv. 3.

ⁿ 2 Chron. xiii. 12.

xxxii. 8.

Rev. xix. 11, 13.

Is. lix. 19.

their armies *as a flood*, are themselves, the captains, or leaders in the battle of that great day of God Almighty.^a

Lastly. In several instances we find the Father and the Son separately worshipped, but not the Holy Spirit, though together with the Father and the Son, him we equally worship.

That prophet who calls himself the “fellow-servant of John and of the prophets,” and who appears to be he who was to shew “things to come,” that is, the Holy Ghost, while he forbids the worship of himself, (alone, perhaps, and in his then prophetic character,) he at the same time commands us to “worship God.”^{b 1} So in that trinity of evil “powers,” or “beasts,” though all conspire and instigate to idolatry, war, and rebellion against our God,—in the Trinity Unity which we worship,—only two of them appear separately as objects of worship,—the “dragon” and the “beast.” “*They worshipped the dragon* which gave power unto the beast,” “*and they worshipped the beast;*”—the beast which “opened his mouth in blasphemy.” The third is not mentioned as being himself worshipped; but he causes

^a Rev. xii. 15. xvi. 14. xix. 19. xx. 8.

^b Rev. xxii. 9.

¹ See Part I. No. XCIX. It is of course not here meant, that the Third Person in that “Trinity in Unity,” in which “none is greater or less than another,” is not to be worshipped and honored equally with the First and Second Persons. For while Scripture, as if to guard against so fatal an idea, says, we are to honour the Son, even as we honour the Father, John v. 23, and also says of the Son, that “whosoever speaketh a word against the Son of Man, it shall be forgiven him;”—of the Holy Ghost, it adds, “But whosoever speaketh against the Holy Ghost, it shall *not* be forgiven him, neither in this world, neither in the world to come.” Matt. xii. 32.

“an image to be made to the beast, whom he compels all to worship whose names are not registered in the Lamb’s book of life, and who have not the Father’s name in their foreheads.

The first and second commandments, the infinite import of which, in *letter* as well as in spirit, is here so plainly seen, how awfully defied and contemned, yet no less sternly and terrifically vindicated! The dragon, the beast, and the false prophet, with all “who worship the beast and his image, and whosoever receiveth the mark of his name,” being cast into that abyss of burnings which the Lord, with his “breath” “like a stream of brimstone doth kindle;” and where “the smoke of their torment ascendeth up for ever and ever.”^a

Without attempting to decide how far to interpret the descriptions of this mystical book literally, or how far metaphorically, we may observe that though the “woman” of ch. xvii. is explained in the last verse as “that great city,” *Babylon*, whose judgment is detailed in the following chapter,—(as the “bride” of ch. xxi. 10, may be, metaphorically, that “great city, the holy *Jerusalem*,” whose glory is also subsequently detailed,)—yet the three other evil powers particularly described,—the “dragon,” the “beast,” and the “false prophet,”—being nowhere explained as symbols, must be three literal powers.

^a Is. xxx. 33. Rev. xiv. 11.

Further. As the “Lamb” with “seven eyes” is neither a principle, nor a collective body of rational beings, but *a single individual*; so from analogy we may infer that the “dragon” and the “beast,” with their “seven heads and ten horns,” as also their colleague, the “false prophet,” or “beast which spake as a dragon,” are neither principles, nor bodies of people, but *each a single individual*; and that, like the true “Lamb of God,” they are *real intelligent beings*.

And in connexion with the second commandment, which forbids the image, or likeness to be made, bowed down to, or worshipped, of “any thing that is in *heaven* above, or in the *earth* beneath, or in the *waters* under the earth,” it must be noticed, that these three objects or instigators of blasphemous worship, come forth from the very three places thus particularized. The dragon was “cast to the earth out of *heaven* ;” the beast, though he ascendeth out of the bottomless pit,” was seen rising out of the *sea* ; the false prophet, or “beast,” that “exerciseth all the power of the first beast,” was beheld “coming out of the *earth* ;”^a—the same three places, particularized also in Phil. ii. 10, where it is stated, that at the name of Him who subdueth all things, and whom all *gods* are to worship, “every knee” shall “bow, of things in *heaven*, and things in *earth*, and things *under the earth* ;”—that is, “in the *waters under the earth*.”

^a Rev. xii. 9. xiii. 1, 11.

According with these coincidences also, while in some passages we read, “the gods are come *down* in the likeness of men;”^a—that the “devil and his angels are cast *down* from heaven;”^b—that “God punisheth the host of the high ones on *high* ;”^c—that Satan as lightning was beheld falling from *heaven* ;^d other passages evidence the existence of tenanted abodes in the inferior regions ; and others, again, speak of beings coming “*up*,” *i. e.* from “the earth beneath,” or from “the waters under the earth.”

“Dead things,”—Heb. the Rephaim,—are formed from *under the waters*, and ” (marg. “with,”) “the *inhabitants thereof*.”^e

“Woe to the *inhabiters* of the *earth*, and of the *sea*.”^f

“*Hell from beneath* is moved for thee to meet thee at thy coming ; it stirreth up the *dead* ” (Rephaim,) “for thee, even all the *chief ones*,” (marg. “goats,”) “of the earth.” “It hath *raised up* from their thrones *all the kings of the nations*.”^g

The four “great beasts” Daniel saw “*come up from the sea*,” “are four *kings* which shall *arise out of the earth*.”^h

Of Pharoah, *king* of Egypt,—who, let it be remembered is called the “great *dragon*” “that is in the *sea*,” and the “piercing *serpent* ;” (names in the Revelation appropriated to the devil ;) as he is

^a Acts xiv. 11.^b Rev. xii. 8—10.^c Is. xxiv. 21.^d Luke x. 18.^e Job xxvi. 5.^f Rev. xii. 12.^g Is. xiv. 9.^h Dan. vii. 3, 17.

also called *Leviathan*,^a—the Lord says, “I will *bring thee up* out of the midst of thy rivers.”^b

“They sacrificed unto devils, not to God; to Gods whom they knew not; to new *gods that came newly up*.”^{c 1}

The witch of Endor stated that she saw “*gods ascending out of the earth*.”^d

And here may be noticed a quotation in Stillingfleet’s *Origines Sacræ*, in accordance with these texts, though quoted there to explain away its literal meaning. “Abydenus,” he observes, “saith of the *giants*, that they were those that *came out of the earth*.”

And Mr. Layard, speaking of the “gigantic head” he raised from the ruins of Nineveh, at the sight of which the natives exclaimed, “It is Nimrod himself,” observes, “It might well have belonged to one of those fearful beings which are pictured in the traditions of the country, as appearing to mortals *slowly ascending from the regions below*.”

^a Is. xxvii. 1. Ezek. xxix. 3. Rev. xii. 9.

^b Ezek xxix. 4.

^c Deut. xxxii. 17.

^d 1 Sam. xxviii. 13.

¹ **מִקְרֵב**, “literally *from near*. The land of Bashan mentioned in verse 14 was near.”—But **קֶרֶב** signifies also “the *inmost*, or *most intimate part* of anything, that which is *nearest itself*, the *midst*, *inwards*, *entrails*.” Parkhurst. And the prefix **מִ** is *out of*, or *from*. These “gods” therefore being synonymous with “devils” who are supposed to come from beneath, **מִקְרֵב** may with more probability mean “*from, or out of the inmost part*” of the *earth*;—and doubtless our English Version gives the correct idea. With either reading the same class of beings is referred to.

The Hebrew word translated “devils” in this passage, is so translated in only one other place, Ps. cvi. 37—“They sacrificed their sons and their daughters to *devils*.” In Gen. xiv. 3, the same word is rendered *Siddim*; this probably having originally been their special locality, when *on earth*,—the place where Sodom and Gomorrah once stood, now known as the Salt Sea.

The following passages, if taken literally, remarkably confirm the statement of Abydenus, and the Arabian tradition.

“They” (the nations that will be confounded at the might of the Lord,) “shall lick the dust like a serpent, they shall *move out of their holes like worms of the earth.*”^a

Joel, in his prophecy of the war of the last day, speaks of one party of “mighty” ones, as coming *up*; “Prepare war, wake up the *mighty men*; let all the men of war draw near, let them *come up.*” Of the other, as coming *down*; “Thither cause *thy mighty ones* to *come down*, O Lord.”^b

The contrast is striking, and designedly so.

Time was when words of prophecy were to be closed, and the book sealed. Daniel was commanded to “shut up the words, and *seal* the book, even to the time of the end.”^c But now they are no longer to be sealed. St. John was commanded to “seal *not* the words of the prophecy” of that book, some of the subjects of which we have seen to be identical with Daniel’s prophecies. And concerning the latter also, the command has *now* gone forth, “Whoso readeth, let him understand.”—“Then shall the end come. When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, *whoso readeth, let him understand.*”

^a Micah vii. 17.

^b Joel iii. 9—11.

^c Dan. xii. 4.

These were the words of our Saviour in reply to the enquiry of his disciples, “Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”^a

In a previous conversation on the same important subjects, he also asked them, “Have ye *understood* all these things?”^b This question, momentous as it respects any part of God’s word, is peculiarly so in regard to those portions yet unfulfilled; and more so, as the “time of the end” approaches. For then, “knowledge shall be increased,” and “the *wise shall understand*,” but “*none of the wicked shall understand*.”^c And why shall they not understand? Because they “*do wickedly*.”^d “For the fear of the Lord, that is wisdom: and to *depart from evil is understanding*.” “They love darkness rather than light, because their deeds are evil.” Therefore God sends them “strong delusion that they should *believe a lie* ;” and they are *deceived* by “the signs and wonders of that Wicked” who will then be revealed; whose coming is after the working of Satan, with all *deceivableness of unrighteousness* in them that perish.” For the “false Christs and false prophets” which in those “perilous times” will “arise and show great signs and wonders,” will “*deceive*” if it were possible, even “the very elect.”^e

^a Rev. xxii. 10. Matt. xxiv. 3, 14, 15. ^b Matt. xiii. 51 ^c Dan. xii. 4, 10.
^d Dan. xii. 10. ^e John iii. 19. 2 Thess. ii. 8—12. Matt. xxiv. 24.

When, or how soon those times will come, who can tell? But that that day may not “overtake us as a thief,” it behoves us now to study earnestly the things revealed in those scriptures of truth, which are “able to make wise unto salvation;” and like the prophets of old, to “search diligently what or what manner of time, the Spirit of Christ did signify when it testified beforehand,” the perils and sufferings of those times, and the glory that shall follow,^a that so we “may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man.”^b

In conclusion: If the views here propounded be correct, namely, that though to us “there is but one God, the Father; and one Lord, Jesus Christ;” yet that there are also “gods many, and lords many;”^c and that these, as well as the “giants,” “mighty,” “devils,” etc., which during former dispensations the people of God were called to withstand, were beings such as herein supposed; and that during those “perilous times” so often predicted throughout Scripture and yet future, such, or the same “strong people,” “terrible nations,”^d the “violent man,” “kings of fierce countenance,” “beasts, dreadful and terrible, and strong exceedingly”^e will again re-appear, while now they, and all “unclean spirits” have been “cast out,” and are “let and hindered”

^a 1 Pet. i. 10, 11. ^b Luke xxi. 36. ^c 1 Cor. viii. 5, 6. ^d Is. xxv. 3.
^e Ps. xviii. 48. cxi. 1. Dan. vii. 7. viii. 23.

from appearing—who can properly estimate the blessings of this dispensation of rest from their sore vexing and rapacity;¹ or the advantages enjoyed by those nations and people who have been “called from darkness to light, and from the power of Satan unto God;”^a—who have heard the glad tidings of the gospel, and have been baptized into the “name of the Father, and of the Son, and of the Holy Ghost;”^b and by this solemn covenant are become, like Israel of old, children of God, translated from darkness and the “region of death,” (of him that hath the power of death) “into the kingdom of his dear Son;”—who are Christians, though it may be only in name; are “born again of water” though alas! it may be, not of the Spirit.”^c “For as many as have been baptized into Christ, have put on Christ;”^d are children and subjects of his kingdom; and therefore under his special care, government, and discipline.

Great, however, as are the blessings of *this* “state of salvation,” *eternal* salvation is not thereby necessarily secured. Though all who were delivered from the power of Egyptian darkness, were “baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock which followed them, and that Rock was Christ; yet with many of them God was not well

^a Acts xxvi. 18. ¹ Pet. ii. 9. ^b Matt. xxviii. 19. ^c John iii. 5. ^d Gal. iii. 27.

¹ See Appendix R.

pleased, for they were overthrown in the wilderness,"^a and perished without reaching the promised land. We may "have a name to live," while yet we are "dead." Subjects may be rebels. Disciples may be traitors. "Children," and "heirs" may forfeit the privileges of sonship. "Wherefore let him that thinketh he standeth, take heed lest he fall," for "many are called but few are chosen."

Though no longer heathen, sitting in the dark places of the earth, "which are full of the habitations of cruelty,"^b under the dominion of those "gods," "lords," or "rulers of the darkness of this world," our dangers and trials are not ended, neither is our "warfare accomplished." We are still in a state of probation, and have need to give all diligence to make our calling and election sure. For if under the Sinaic dispensation, "he who despised Moses' law died without mercy, of how much sorer punishment shall we be thought worthy"—"how shall we escape if we neglect so great salvation?"

If translated into this kingdom of our Lord and Saviour,—into the glorious liberty of the children of God"—it is that, like Israel, we may be a "*holy nation*," and "worship the Lord in the beauty of holiness." "For without holiness no man shall see the Lord."

But as with the increase of privileges, duties and responsibilities increase, the standard of "holiness

^a 1 Cor. x. 2--12.

^b Ps. lxxiv. 20.

to the Lord," is lifted on higher ground, and unfurled from the "letter of the law which killeth," to the "spirit which giveth life." And the "weapons of our warfare" are now not needed against *visible* "wicked spirits," and "angels of Satan," but against foes surrounding us, the more insidious because unseen;—they have to be used in the still more arduous warfare of subduing the "hidden man of the heart," and "bringing into captivity every *thought* to the obedience of Christ."

Looking to Him who "according to the working of his mighty power is able even to subdue all things unto himself," to keep us "from falling," and to present us "faultless before the presence of his glory with exceeding joy," we are more than conquerors; for "neither death, nor life, nor *angels*, nor *principalities*, nor *powers*, nor things present, nor *things to come*, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "To whom be glory and majesty, dominion and power, both now and ever. Amen."

APPENDIX.

APPENDIX.

Part I.

A. Pages 18, 112.

“Jehovah appeared as three men to Abraham, Gen. xviii. . . The more attentively any one considers the whole chapter, the more clearly he will perceive that the three men there mentioned, were no other than an appearance of *Jehovah subsisting in three persons*, and conversing with Abraham as their friend.”¹

“Both the ancient Latin and Greek fathers, usually produced this passage in proof of the Trinity. After Moses had said, V. 1, And Jehovah appeared to him, (Abraham,) he immediately adds, V. 2, And he looked, and lo, three men stood by him; which words really seem to contain the explication of the manner in which God appeared to Abraham. Nor should it be thought unsuitable, that even the Father and the Holy Spirit appeared in human form; for Isaiah saw the whole Trinity, Is. vi.; which vision is actually explained of the Son, John xiv. 41, and also of the Holy Ghost, Acts xxviii. 25, and I imagine none should exclude the Father. Again, Abraham addresses these Three as if they were one,

¹ Parkhurst Heb. Lex. under כרב. 4th Edition. p. 292.

V. 3. To say that Abraham addressed only one of the Three, is saying a thing without proof. Nay, the words of the Patriarch are so put together, that they not only express a civil and common respect, but a religious homage. For the appellation he makes use of, in the Hebrew is among the epithets of the Supreme Being ; as the orthodox agree. Nor is it any objection that he entertained them as men ; for seeing they behaved themselves as such, he was unwilling to deny the duties of humanity due to the persons they sustained. But it was something beyond common civility, that while they were eating, he himself should stand by them as a servant, V. 8.”¹

Josephus calls all the three men, “angels.” “Abraham, as he sat by the oak of Mamre, at the door of his tent saw *three angels*, and thinking them to be strangers, he rose up and saluted them.” They afterwards “declared that they were *angels of God*.”²

“Three months after the institution of circumcision, the Three Persons in the Trinity dine with Abraham, and foretel the birth of Isaac ; again the Son and the Holy Ghost go down to Sodom, but the First Person in the Trinity stayeth with Abraham.” “The Three Persons in the Trinity, in the shape of three men, appear to Abraham and dine with him, and eat the first flesh mentioned as eaten in all the Scripture.”³

B. Page 73.

“As a noun with a formative א, אדם, man, the appellative name of the *human nature* because created נדמות in the *likeness* of God. Gen. v. 1, 2. The most usual derivation of this word, I am aware, is from ארמה, vegetable earth or mould, because

¹ Witsius.

² Joseph. Ant. Book I. Ch. XI.

³ Lightfoot's Works. Vol I. pp. 13, 695.

man was formed of the **עפר מן הארמה** dust of the ground. Gen. ii. 7. But the judicious reader cannot help seeing that Gen. v. 1, 2, speaks much more plainly for the derivation I have given, than Gen. ii. 7, for the other. Comp. 1 Cor. xv. 45, 47, with 2 Cor. iv. 4. Col. i. 15, **אדם** is also the *proper* name of the *first man Adam*.”¹

C. Page 74.

“ We often read of the **מלאך** angel, (and sometimes angels,) of Jehovah, or of the Aleim ; that is, his *agent, personator, mean of visibility or action*, what was employed by God to render himself visible and approachable by flesh and blood. This **מלאך** or angel was evidently a *human* form, surrounded or accompanied by light or glory, with, or in which Jehovah was present. See inter. al. : Gen. xix. 1, 12, 16 (Comp. Gen. xviii. 1, 16, 22). Judg. xiii. 6, 21. Exod. iii. 6, 2.”

“ **לא** occurs not as a V. in Heb. but in Ethiopic and Arabic signifies *to send*, and in the Hith. or passive conjugation of the former language, *to serve, minister unto*.”²

D. Page 162.

The following instance of passages of Scripture accurately coinciding and elucidating each other, may be acceptable to those who take an interest in Scripture chronology.

Having some years ago met with an observation by the Rev. Mr. Pym, to the effect that Mr. Clinton, in a work on Scripture chronology, rectifies an error (of about 138 or 139 years) in the usual computation of time, and founds his cor-

¹ Parkhurst under **אדם**.

² Parkhurst under **לא**.

rection on St. Paul's assertion in Acts xiii. 20, that the time of the judges was "about 450 years," the writer, not having access to Mr. Clinton's work, turned to the books of Judges and 1 Samuel, for the purpose of seeing how far the times therein recorded corresponded with St. Paul's statement.

These periods are given in the subjoined Table. They are placed in three columns, as those in the last column are not noticed in Judges in the same way as the others are. Neither do the captivity and rest here occur alternately.

T A B L E					
O F					
<i>The Years of Israel's Captivity and Rest during the Time of the Judges.</i>					
			Cap- tivity	Rest.	
Jud.	iii.	8.	8	..	.. Cushan-risathaim.
	—	11.	..	40	.. Othniel.
	—	14.	18	..	.. Eglon, king of Moab.
	—	30.	..	80	.. Ehud.
	iv.	3.	20	.	.. Jabin, king of Canaan.
	v.	31.	..	40	.. Deborah.
	vi.	1.	7	..	.. Midian.
	viii.	28.	..	40	.. Gideon.
	ix.	22.	..	..	3 Abimelech.
	x.	2.	..	..	23 Tola.
	—	3.	..	..	22 Jair.
	—	8.	18	..	.. Philistines and Ammonites.
	xii.	7.	..	..	6 Jephthah.
	—	9.	..	..	7 Ibzan.
	—	11.	..	..	10 Elon.
	—	14.	..	..	8 Abdon.
	xiii.	1.	40	..	.. Philistines.
	xvi.	31.	..	..	20 Samson.
1 Sam.	iv.	18.	..	..	40 Eli.
			111	200	139
			200		
			139		
See Acts xiii. 20. "450 years until Samuel the prophet."					

From this Table it will be seen that the number of years in the three columns, added together, amounts precisely to 450. Also, that the 139 years in the last column agree, within one, with the number of years supposed by Mr. Clinton to be omitted in the usual method of computing the time that elapsed before the Christian era.

The period of 20 years mentioned in Jud. xv. 20, if added, would make the total number 470, instead of 450 years. But in Bagster's Bible on this verse we read, "He" (Samson) "seems to have judged south-west Israel during 20 years of the servitude of the Philistines,"—which reduces it to the right period of 450 years.

The marginal date of the first captivity is "cir. 1402 B.C.," and of the death of Eli, "cir. 1141;" which allows only 261 years, instead of 450 years for the time of the judges, "until Samuel the prophet." This is manifestly wrong.

E. Page 185.

The following table shews the correspondencies of the trumpets and vials.

TRUMPETS.

Rev. viii. 7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the *earth*.

V. 8. The second angel sounded, and as it were a great mountain burning with fire was cast into the *sea*: and the third part of the sea became *blood*.

V. 10. The third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the *rivers* and *fountains of waters*.

VIALS.

Rev. xvi. 2. The first angel poured out his vial upon the *earth*.

V. 3. The second angel poured out his vial upon the *sea*; and it became as the *blood* of a dead man.

V. 4. The third angel poured out his vial upon the *rivers* and *fountains of waters*.

Rev. viii. 12. The fourth angel sounded and the third part of the *sun* was smitten, and the third part of the moon, and the third part of the stars.

Ch. ix. 1. The fifth angel sounded, and I saw a star fall from heaven unto the earth . . . and he opened the *bottomless pit*, and there arose a smoke out of the bottomless pit, and the sun and the air were *darkened* by reason of the smoke of the pit.

V. 13. The sixth angel sounded and I heard a voice saying . . . Loose the four angels which are bound in the *great river Euphrates*.

Ch. x. 7. In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God *shall be finished*.

Ch. xi. 15, 19.—And the seventh angel sounded, and there were great *voices* in heaven. And the temple of God was opened in heaven, and there were *lightnings*, and *voices*, and *thunderings*, and an *earthquake*.

Rev. xvi. 8. The fourth angel poured out his vial upon the *sun*.

V. 10. The fifth angel poured out his vial upon the *seat of the beast*; and his kingdom was full of *darkness*.

V. 12. The sixth angel poured out his vial upon the *great river Euphrates*.

V. 17. The seventh angel poured out his vial into the air; and there came a voice out of the temple of heaven . . . saying, *it is done*. And there were *voices*, and *thunders*, and *lightnings*, and there was a great *earthquake*.

F. Page 194.

While the law promulgated by Moses continued in force, the offices of High Priest and King were separated, the former being restricted to the tribe of Levi, the latter, from the time of David to the tribe of Judah; but hereafter,—on their re-union in the person of the “Son of David,” made a Priest “after the order of Melchizedec,” who when “he shall build the temple of the Lord, shall be a Priest upon his throne,”—that order of things which existed in the patriarchal times, when both offices centered in the same person, will be restored: or rather that which existed anterior even to the world’s existence in the person of that *Priest* of the Most High God,—Melchizedec,—by interpretation, “*King* of

righteousness, and . . , also *King* of Salem, which is *King* of peace."

Concerning this Royal Priest, there are various conjectures, some supposing him to have been Shem, or some other mere man of unknown parentage ; others the Holy Ghost ; others, the Son of God.

To the writer none of these views are satisfactory, for the following reasons.

First. It is self-evident that the "order" after which Christ was by oath made a Priest, existed, or had existed, at the time the oath was sworn, which according to Parkhurst "was *prior to the creation.*" He says, "The Psalm," (Ps. cx. in which Jehovah testifies, Thou art a Priest for ever after the order of Melchizedeck,) "does not determine the time when this oath was pronounced, but other Scriptures do. For St. Paul says that Christ was made a Priest, *i.e.* after the order of Melchizedec, by this very oath, Heb. vii. 21. But his inauguration to the Priesthood and kingdom was *prior to the creation of the world*, Prov. viii. 23, et seq. Therefore this very oath recorded in Ps. cx., was "prior to the creation." He adds, "As for the expression concerning the oath, Heb. vii. 28, 'the word of the oath which was *after* the law,' that plainly relates not to the time when the oath was *made*, but to that in which it was to *take effect*, which was to be after the cessation of the law. Comp. V. 11, 12, 18 of this chapter."¹

This oath then being "prior to the creation," Melchizedec, the first and head of the order after which Christ was by this oath made a Priest, must also have existed "prior to the creation." Consequently, Melchizedec could neither have been *Shem nor any other mere human creature.*

Secondly. But neither does he appear to have been Christ. For, besides that it seems unreasonable to suppose a person

¹ Heb. Lex. under מִלְכִּיזֶדֶק, and Note.

made a priest after an order of priesthood of which he is himself the grand type and head, Melchizedec is described as being “without father, without mother, without descent,” —marg. “without pedigree,” (or genealogy,) —“having neither beginning of days, nor end of life;” a description which in every particular seems inapplicable to Him, whose “Father” was God;—whose “mother” was Mary;—whose “descent,” or “pedigree” is carefully recorded in the register of truth, (see Matt. i., Luke iii.)—and whose “beginning of days,” or birth, is commemorated at Christmas, and his “end of life,” or death, on Good Friday.

Further. By this appointment of Christ to the High Priesthood “after the order of Melchizedec,” and to which confirmed by the solemnity of an oath he was ordained by Him who sware, “Thou art my Son this day have I begotten thee,” God the Father “glorified” his Son and raised him to higher dignity and honor.^a But so far from raising, it would derogate from the high dignity of the “Son of God” to make him a Priest either after any order of “men that die,” or after any other order of beings inferior to himself, however high in the scale of existence.

That Melchizedec was either Shem, or Christ, or any being of inferior nature, appearing thus improbable, it would seem that this “King of Righteousness” and “Peace,” who “abideth a priest continually,” and of whom in opposition to “men that die,” “it is witnessed that he liveth,” must be, though not the *Second* Person, yet *One of those three* whose “majesty is co-equal” and who are “co-eternal together.”¹

But Thirdly. He does not appear to be the Holy Spirit. For, though as making “intercession for us,”^b the Holy Spirit discharges one priestly function, he never seems to be spoken of, or to act as *High Priest* or as *King*. His office

^a Heb. vi. 4–6.

^b Rom. viii. 26.

¹ Athanasian Creed.

seems to be rather that of *Prophet*, shewing “things which shall be hereafter,” and testifying of Jesus.

Not so the First Person. Though neither is He ever called a “High Priest,”—if the passage under consideration be excepted—yet that He was such, seems clear.

The office of High Priest is stated in the Epistle to the Hebrews with special reference to the priesthood to which Christ was ordained. “Every High Priest taken from among men is ordained to offer gifts and sacrifices;” and with the *blood* of these sacrifices, *slain* and offered on “the altar of *burnt-offering*,” the priests made *reconciliation* or atonement for sin.

And do we not see in the patriarch Abraham binding and laying his son, his “only son,” upon the altar “for a burnt-offering,” and taking a “knife to slay him,” a high priest in the full meaning of the words; and in the performance of this very act, an eminent type of that FATHER, who “so loved the world that he gave” his Son, “his only begotten Son,” “to be a sacrifice and propitiation” for the sins of the world? “The Lord laid on him the iniquity of us all,” and he was brought as a “*lamb to the slaughter*,” and “cut off out of the land of the living.”^a

Thus the “righteous Father” *sacrificed* his Son, “Jesus Christ the righteous.” He provided “himself a *lamb for a burnt-offering*,”—the “Lamb *slain* from the foundation of the world,” that by his *blood* he might “*reconcile*” not the world only, but “all things to himself.”

Hence, the “Most High God,” and “*Father* of our Lord Jesus Christ, was a HIGH PRIEST; and in thus reconciling all things “to Himself,” was *Priest to Himself*,—“Priest of,” or rather *to*, the “Most High God,” as Gen. xiv. 18, would be more correctly rendered.¹

^a Is. liii. 7, 8.

¹ A case resembling this is to be found in our church, where the clergyman administers *to himself* the bread and wine, the symbols of the great Atonement.

From these considerations we infer that that “Priest of the Most High God,” who with bread and wine—the elements of our Eucharistic feast,—met Abraham on his return after the slaughter of the kings and “*blessed* him,” and with regard to whom, we are reminded that “without all contradiction the less is blessed of the better,” and throughout this seventh chapter of Hebrews are led to “consider how great he was,” and that there is none “greater” than He;—was that “*Lord*” who had previously *promised to bless* Abram,^a —that “*God*” who afterwards, in blessing him, “because He could swear by no *greater*, swore by *Himself*,”^b —the mention of which circumstance in the latter part of Heb. vi. leads at once to the particulars in ch. xiii. adduced to shew “how much greater” Melchisedec was than Abraham or any other human priest.

The conclusion then is, that this “King of Righteousness,” and “*King of Peace*,” this Melchizedec, who “abideth a priest continually,” “having neither beginning of days nor end of life,” was that “great,” and “*living* God,” the “ancient of days,”^c and “FATHER of our Lord Jesus Christ.”

“After the order” and “*similitude*”^d of this Eternal Sovereign and Hierarch was Christ, who is the “*image*” of God, the “Son of the Highest,” made a priest for ever; and to this “King’s Son,” the “*Prince of Peace*,” will God “give” his “*righteousness*,” and “in the latter days” the “*throne* of his father David;” when, “crowned with glory and honour,” this “*King*” and “*Priest* upon his throne,” will *reign in righteousness*, and under his government will be “*abundance of peace* so long as the moon endureth.”^e

It may be objected that the sentence, “*made* like unto the Son of God,” cannot apply to God the Father.

¹ Gen. xii. 2. ^b Gen. xxii, 16, 17. Heb. vi. 13, 14, ^c Dan. vii. 13.

^d Heb. vii. 15.

^e Is. ix. 6. xxxii. 1. Ps. lxxii, 1, 7.

To this we reply (1) that the word “made” is not in the original of this passage separately expressed; and (2) that it seems doubtful whether the words “made like” convey the precise meaning of the Greek word so rendered (*ἀφωμοιωμένος*¹), which occurs only here. The original itself appears not at variance with the above views.

The following, from Sir I. Newton’s Chronology, is here transcribed, as it contains a description of *Jehovah*, part of which is expressed in terms identical in signification with those in Heb. vii. 3; unless *ἀνομοιότατος* be considered an exception.

“In the sacred commentary of the Persian rites these words are ascribed to Zoroastres; ² Ο Θεός ἐστὶ κεφαλὴν ἔχων. Ἰερακὶ ἔτός ἐστιν ὁ πρῶτος, ἄφθαρτος, αἰδὶς, ἀγενόητος, ἀμερῆς, ἀνομοιότατος, ἡνίοχος παντὸς καλῶς, ἀδωροδοχὴτος ἀγαθῶν ἀγαθωτάτος φρονίμων φρονιμώτατος ἐστὶ δὲ καὶ πατὴρ εὐνομίας καὶ δικαιοσύνης, αὐτοδιδάκτις φυσικὸς, καὶ τελας, καὶ σοφὸς, καὶ ἱερὸς φυσικῶμον ἐυρετής.

“Deus est accipitris capite: hic est primus, incorruptibilis, æternus, ingenitus, sine partibus, omnibus aliis *dissimillimus*, moderator omnis boni, donis non capiendus, bonorum optimus prudentium prudentissimus, legum æquitatis ac justitiæ parens, ipse sui doctor, physicus et perfectus et sapiens et sacri physici unicus inventor;” . . . “This was the Ancient God of the Persian Magi.”

Sir I. Newton also observes that the “Religion of the Persian Empire was composed partly of the institutions of the

¹ This compound word is from “*ομος*, united, like, equal;” and the preposition *απο*,—a preposition which “in composition generally implies *negation* or *privation*”—(Gr. and Eng. Lex., by M. Wright)—“denotes properly separation from; and by an obvious transition, *privation of*.”—(Gr. Gram. by Rev. G. Ewing, 3rd edit. p. 100).

² Euseb. Præp. Evang. l. i. c. ult.

Chaldeans, in which Zoroastres was well skilled, and partly of the institutions of the ancient Brachmans, who are supposed to derive even their name from the Abrahamans, or sons of *Abraham*, born of his second wife Keturah, instructed by their father in the worship of One God without images, and sent into the East, where Hystaspes was instructed by *their successors*.”¹

Zoroaster is by the Nestorians said to have been a disciple of Jeremiah, which would account for his knowledge of the true God. And from the similarity of style and expressions, it would almost seem as though St. Paul had been acquainted with, if he did not in this passage (Heb. vii. 3)—as also in 1 Tim. i. 17, where he writes, “Now unto the eternal, immortal, invisible, the only wise God,” etc.—quote from Zoroaster’s description, as he elsewhere quoted from heathen writers. Indeed we should recollect that in the Old Testament we are referred to “the books of the chronicles of the kings of Media and *Persia*.”^a

G. *Page 205.*

The custom of *marrying the land* is, to the present time, observed in the Isle of Portland, Dorsetshire. The inhabitants, who say they are Phœnicians, have never, until lately, allowed any English, or “foreigners,” as they term us, to hold land in their territory, but have kept themselves a distinct people. About 20 or 30 years ago, the English government, wishing to erect a prison there, offered so large a sum of money for a building site, that some of the inhabitants were tempted to do away with the old rule, while others so contended for its continuance, that it was three

^a Esther x. 2.

¹ Chron. of Ancient Kingdoms. By Sir I. Newton. 1728. pp. 351, 352.

years before they would agree to sell the property. And though since then, other purchases have been effected, they are of rare occurrence ; and the old inhabitants have as little intercourse as possible with the “new comers.” Before this time they had two modes of conveying land among themselves, one of which was called “marrying the land,” and was thus described a few years ago to a friend of the writer when in the island, by a native quarryman. “The contracting parties meet at the church, and the rite is performed by the clergyman at the altar, where one party taking the hand of the other,” (the quarryman here exemplifying his statement by taking the hand of our informant within his own), “says, ‘I, Uncle Tom, (they never use the surname), give to thee, Cousin Tim,’ such a land of so many inches. The clergyman lays his hand on theirs, and the contract is concluded.”

The “inches” refer to the space between certain notches on a pole, called the rood, or reed pole, on which every man who has land has a notch cut at a longer or shorter distance, according to the quantity he possesses. The pole or stick (which our friend saw) is kept either at the church or the public-house, and is annually examined, to make such additions or alterations as may be needed.

This mode of holding land, which the inhabitants, who have no title deeds, affirm to have been from time immemorial, is evidently of eastern origin and early date, as in Ezek. xxxvii. 16, we find sticks were to be cut and kept as tokens that Judah and Israel were again *to possess their own land*.¹

¹ Some doubts having arisen as to the truth of the above statement, the author has made fresh inquiry on the subject, and is informed that the clergyman has nothing to do with the ceremony, but that both parties affix their names to a document on the communion-table. Probably the custom is becoming obsolete, and the form therefore slightly varies from that formerly observed ; but the custom itself is remarkable, and the variation as to form does not invalidate its application with reference to the passage of Scripture in question.

Part II.

H. Pages 247, 251.

Ezek. i. 18. “As for their rings, they were so high that they were dreadful; and their rings were full of eyes.”

The abstract idea of the word here translated “rings,”—גב—which is variously applied, is that of gibbosity, protuberance, prominence, and the like. In ch. x. 12, it is rendered “backs.” It signifies “the back of a man considered as raised or hunched up, Ps. cxxix. 3. comp. Dan. vii. 6; . . a caterpillar, from the *arched* movements of these insects; . . the *arched* prominent flesh over the eyes, or the eyebrows themselves.” It is also applied to “vaulted or *arched* rooms,” etc.; also the “felloes, or bending rings of wheels.”¹

The word translated “eyes,”—עֵינַיִם,—is in verses 4, 7, 16, 22, 27, translated “colour.” “The *colour* of amber;”—“*colour* of burnished brass;”—“*colour* of the beryl;”—“*colour* of the terrible crystal;”—“*colour* of amber.” “It means the glittering splendid hues,—the fugitive, reflected tints, those accidental corruscations of colours such as we see vibrate in some precious stones,” as the opal and pearl, “which seen in some lights shew certain colours, but seen in other lights, shew other colours . . The manna was like coriander seed *itself*; but the *eye* of it,—the *reflected glistening tint*, which vibrated from it—was like to the eye—the *glistening tint* of the bdellium.^a It would not be far from the truth to say that these eyes were of the nature of those we call *eyes* in a peacock’s feather, *i.e.* that they were spots *peculiarly*

^a Num. xi. 7.

¹ Parkhurst under גב.

*embellished with colours ; or streaks*¹ like those of the golden pheasant of China.”²

The word translated “dreadful,” is the same word, differently inflected, as that translated “terrible” in v. 22, which also occurs in Exod. xv. 11, and Judg. xiii. 6. In all the three latter places it is applied particularly to that which is “*terribly dazzling*.”—“Like the colour of the *terrible* crystal.”—“Glorious in holiness, *fearful* in praises, (or glory, see Part I., No. XXXVIII.)—“His countenance was like an angel of God, very *terrible* ;” (“terrible” from the *glory* of his countenance.)

Since then the margin indicates that there is some doubt as to the real signification of the word rendered “*rings*,” and which is so rendered only here ; and the word translated “*eyes*” signifies also *colours*, and is rendered colour in the five other verses in which it occurs in this same chapter ; it may be suggested whether the words do not refer to that heavenly *arch of dazzling brightness and varied colours*, described in V. 27, 28,—“the bow that is in the cloud in the day of rain.”

See also Appendix K, where *Iris* is derived from a word signifying *circle* or *arch*.

J. Page 249.

The following passages shew the belief and ideas of a race of people inhabiting the supposed locality of the garden of Eden, where first the Cherubim were seen. “It appears from Scripture, that Adam and Eve lived afterwards in the countries to the eastward of Eden ; for at the eastern entrance of it, God placed the angel with the flaming sword. This is also confirmed by the Puranics, who place the progenitors of man-

¹ See Ezek. i. 18, marg. “*strakes*,”

² Calmet’s Dict., under Cherubim.

kind on the mountainous regions between Cabul and the Ganges . . I have not been able yet to ascertain its situation, being but lately acquainted with it; but I believe it is situated to the north-west of Sra Nagar. At the entrance of the passes leading to the place where I suppose was the garden of Eden, and to the eastward of it, the Hindus have placed a *destroying angel*, who generally appears, and is represented like a *cherub*; I mean Garud-a, or the *Eagle*, upon whom Vishnu and Jupiter are represented riding. Garud-a is represented generally like an eagle; but in his compound character, he is represented like a *young man*, with the countenance, wings, and talons of the eagle. In Scripture, the Deity is represented riding on a cherub, and flying on the wings of the wind. Garud-a is called Vahan (literally the vehicle) of Vishnu or Jupiter, and he thus answers to the cherub of Scripture; for many commentators derive this word from the obsolete root *C-harab* in the Chaldean language; a word implicitly synonymous with the Sanscrit Vahan.”¹

“The name of the Godhead among these people” (the Hindoos) “is Brahmi, Veeshnu, and Seeva. Brahmi, they considered as the *Father*, or Supreme Source; Veeshnu, as the *Mediator*, whom they assert to have been incarnate; and Seeva, as the *Destroyer* and *Regenerator*.”²

K. Page 274.

“Junon aima tendrement Iris qui etoit sa Messagère. Junon voulant la récompenser de ce qu’elle lui annonçoit toujours d’heureuse nouvelles, la changea en arc, et la plaça au ciel; c’est ce que nous appellons l’arc-en-ciel, ou l’Iris.

¹ Calmet’s Dict.: under Eden. 12th Edit.

² Dwight’s System of Theology. Sermon 71.

“ Iris a pour racine un nom qui signifie *cercle* ou *arc* ; aussi l’Iris designa encore le cercle qui environne la prunelle de l’œil.

“ Thaumas signifie l’eau, et Electra, la pluie, or on sait que l’Iris n’est autre chose qu’un amas de vapeurs, qui, placés en opposition avec le soleil, réfléchissent ses rayons et les divisent comme fait le prisme dans nos mains. Iris, dans un autre sens, est le discours ; de-là on a feint qu’ Iris étoit la Messagère des dieux. Ensuite la confusion d’ Iris, Messagère, avec Iris, l’arc-en-ciel, a fait dire que celle-ci étoit une espèce d’ échelle par laquelle la Messagère descendoit sur la terre.

“ Remarquons en même temps que c’étoit l’emblém admirable de l’échelle des etres dont la tête appuie aux pieds du Trône de l’Eternel ; elle figuroit la communication du ciel et de la terre, et cette idée consolante et touchante digne des Sages qui la conçurent, n’étoit pas indigne de Dieu.”¹

L. Page 299.

The prayer of Moses—“ I beseech thee shew me thy glory,” —occurs in the history of the murmuring and rebellion of the Israelites immediately after entering into covenant with Jehovah at Sinai. The following glance at some of the particulars may help to elucidate the subject of the glory, chiefly with reference to the effects and design of its appearing.

During the detention of Moses forty days in the mount to receive the tables of the covenant, Israel made and worshipped the golden calf ; for which sin the Lord, who had brought them out of Egypt that he might make of them a great nation,^a and who is “ a consuming fire,” said he would “ consume

^a Gen. xlv. 3.

¹ Exposition de la Mythologie des Anciens. p. 52.

them ;” but Moses interceding, the Lord, we read, “repented of the evil he thought to do unto them.”^a When, however, Moses on descending saw their idolatry, he returned to the Lord in the mount and again implored Him to “forgive their sin ;—and if not” to blot him “out of the book” the Lord had written. Again his prayer was heard ; for though the people were “plagued” because they “made the calf which Aaron made,” they yet were not “consumed.” The nation was spared to become “a great nation ;” but the Lord declared that whosoever had sinned against him should be blotted out of his book—(should not be permitted to enter into the land,)—and that in the day that he visited, he would “visit their sin upon them.” Wherefore bidding Moses then to depart and lead the people into that good “land flowing with milk and honey,” He promised to send an angel *before* them. For although a short time previously he had said, “Let them make me a sanctuary, that I may dwell *among* them,”^b He now said He would “not go up *in the midst* of them, lest he should *consume* them in the way.”^c

Then Moses took the tabernacle which he called “the Tabernacle of the congregation,” (or meeting, *i. e.* where the Lord met his people,) and pitched it, not “in the midst of,” but “*without*” and “*far off* from the camp ;” and to this tabernacle every one resorted who “sought the Lord.” “And it came to pass, when Moses went out unto the tabernacle, all the people rose up and stood every man at his tent door, and looked after Moses ;” as though anxious to discern any token of what the Lord would do to them, or any sign of his returning favour. “And it came to pass as Moses entered into the tabernacle,” the Lord met Moses ;—that symbol, or manifestation of the presence of God—the “cloudy pillar”—“descended and stood at the door of the tabernacle ; . . and

Exod. xxxii. 1—10. ^b Exod. xxv. 8. ^c Exod. xxxii. 19—35. xxxiii. 1—3.

all the people rose up and worshipped every man in his tent door ;” when He, who on a former occasion had said to Moses, “ Lo I come to thee in a *thick cloud* that the people may hear when I *speak* with thee, and *believe thee for ever*,”^a—again “ *talked* with Moses,” to whose authority therefore, as leader and ruler of Israel, and the source whence it was derived, these wondrous circumstances bore unequivocal testimony ; the further marvellous fact, that to him the Lord spake “ face to face, as a man speaketh unto his friend,” testifying also that Moses himself had found grace in the sight of the Lord.^b

But whether the people likewise had “ found grace in His sight,” was not yet made known ; neither did the “ glory” appear in the cloud as after the former instance of murmuring,^c and which glory was probably accompanied by the “ brightness” which was “ as the appearance of the bow that is in the cloud in the day of rain,”—that token of peace between God and man. Moses therefore pleads a third time, urging that the Lord had not let him know whom He would send with him ; (possibly meaning that he knew not personally the angel who should go before them ;) and though the Lord then assured him His “ presence” (or person) should accompany him, Moses yet continues his supplications, not only praying, “ If thy presence go not with us, carry us not up hence,” but also, in nearly the words of Gideon under similar circumstances, entreats for some special sign whereby he should be assured of these things ;—“ If now I have found grace in thy sight, shew me thy way,” (or sign,)—and at length ventures even to name what that sign should be, —“ I beseech thee shew me thy *glory*.”

This last petition was not granted. “ My face,”—or *glory*,

^a Exod. xix. 9.

^b Exod. xxxiii. 7—12.

^c See Exod. xvi. 10.

(comp. V. 22, 23.) —“shall not be seen.” But why not? “Thou canst not *see my face* ; for there shall *no man see me and live.*”

Hence that same grace which granted his former petitions now withheld this favor.

A sign, however, would yet be given. That presence,—or person—which the Lord said should go with Moses, should be visible. The Lord would put Moses “into a clift of the rock,” and would “cover” him with His hand while His “glory” passed by, when He would take away his hand, and Moses should see his back parts, but his “face” (or glory) should not be seen. Thus the Lord, though hiding his face, would yet be *personally visible* to Moses, when He would also “proclaim the name of the Lord.”^a

Accordingly “Moses rose up early in the morning,” and taking with him the “two tables of stone like unto the first,” which were broken “beneath the mount,” went up into mount Sinai alone, (as at the first,) when the Lord again “descended in the cloud,” and in fulfilment of the promise of the preceding day, “*passed by before*” Moses, “and proclaimed the name of the Lord.” And on the same mount where forty days previously, the “Lord God” had, in that commandment which forbids the worship of idols, proclaimed himself a “*jealous* God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him,” yet “shewing mercy unto thousands of them that love him and keep his commandments,” He now,—as all his “goodness” passed before Moses, and with evident reference to the first breach of this law just committed,—proclaims his name to be, “The Lord, the Lord God, *merciful and gracious*, long-suffering, and *abundant in goodness* and truth.” And, consistently with this proclamation, reversing the closing sentences of the com-

^a V. 19, 23.

mandment, adds, “keeping mercy for thousands, forgiving iniquity, and transgression, and sin;” and yet “by no means” clearing the guilty, still “visiting the iniquity of the fathers upon the children, and upon the children’s children unto the third and fourth generation.”^a

Moses then, recognizing this token,—the visible presence of the Lord—bowed his head to worship; and again praying that this “presence” might go among the people, the covenant—the terms of which had been broken and the blessings forfeited—was renewed, and “the words of the covenant—the ten commandments”^b—were written, as at first, on the two tables; the Lord again warning them to make no covenant with the inhabitants of the land, nor with their gods.^c

On this occasion Moses again remained on mount Sinai “with the Lord forty days and forty nights.” At the commencement of this time he was not permitted to see the “face” or “glory” of the Lord. But now,—and very remarkable it is,—on descending from the mount with “the two tables of testimony” in his hand, though he wist it not, behold “the *skin of his own face shone*; and they were afraid to come nigh him;” and they “could not steadfastly behold the *face* of Moses for the *glory of his countenance*.”^d

In this history we meet with one or two difficulties.

1. It seems clear that He who at the tabernacle door “talked with Moses” when the cloud descended,—and who was evidently that “Lord” or “angel-God” who in the fiery cloudy pillar went before the camp of Israel,—was He who from the time of this descent conversed with Moses, and who thenceforward in the narrative is spoken of as “the Lord.” Consequently, the Lord who at the tabernacle door talked with Moses “face to face,” was the same who on the morrow also

^a Exod. xxxiv. 1—7,

^c V. 12—15.

^b V. 27, 28. Comp. xix. 5. xxiii. 32. xxiv. 7, 8.

^d V. 28—30. 2 Cor. iii. 7.

descended in a cloud on Sinai, and spake with him there, but whose “face,”—or “glory,”—no man should see and live.

Since then, that glorious sight for which Moses prayed, involved *death* to the beholder,—“Thou canst not see my face, for there shall no man see me and live,”^a—we can understand why it was denied to Moses, who had “found grace” in the sight of the Lord. But how is this reconcilable with the fact stated in verse 11,—“The Lord spake unto Moses *face to face* ;”—or with the further fact, that the “glory” or “face” was seen by others who yet lived.

In Deut. v. 4, this same expression occurs with reference to the Israelites. “The Lord talked with you *face to face* in the mount out of the *midst of the fire*.” It is not said that the Lord there *appeared* to them. On the contrary, twice in the preceding chapter, as though to prevent misconception, it is explicitly stated that when “the Lord spake unto them out of *the midst of the fire*,” they “heard the voice of the words, but *saw no similitude*,”—“*no manner of similitude*,”—only they heard a voice.^b The expression then, does not necessarily imply that the speaker was visible, but that he spoke articulately,—with the “voice of words ;” and directly,—without the intervention of another,—“as a man speaketh unto his friend.”

Hence, although the Lord on a future occasion said, “With him” (Moses) “will I speak mouth to mouth, even apparently, and not in dark speeches,”^c—or as our Saviour expresses it, “plainly, and not in proverbs,”^d or “parables ;” (marg.)—“and the similitude of the Lord shall he behold ;” still we may infer that when the Lord spake to him “face to face” at the tabernacle door, he “heard the voice of the words,” but saw not the “face” of God ;—saw “no manner of similitude.”

^a Exod. xxxiii. 20. ^b Deut. iv. 12, 15. ^c Numb. xii. 8. ^d John xvi. 25.

Neither then at Sinai when “the Lord passed by before him,” nor yet at the tabernacle door, when “the Lord spake to him face to face,”—“not in dark speeches,” but familiarly “as a man speaketh unto his friend,”—was he permitted to see that, the absence of which gave rise to his earnest prayer,—the “*face*,” or “*glory*,” of the Lord.

2. But how does the declaration, that no man should see his face and live, consist with the fact that others were permitted to see it and yet lived?

To Gideon, “an angel of the Lord appeared,” and commanded him to go and save Israel from the Midianites; when in the words before alluded to, Gideon prayed, “If now I have found grace in thy sight, then shew me a *sign* that thou talkest with me.” And it must be noticed that the sign given was “*fire*,” which “rose up out of the rock, and consumed the flesh of a kid,” and “unleavened cakes” Gideon had made ready and laid on the rock; until which time Gideon was not aware that he who had been speaking was “an angel of the Lord,”—that is, the Lord,¹—but on perceiving it, he expected death as inevitable. He said, “Alas, O Lord God, for because I have *seen an angel of the Lord face to face*. And the Lord said unto him, Peace be unto thee, fear not, *thou shalt not die.*”^a

Again. The angel of the Lord whose name was “wonderful,” appeared, and talked with Manoah and his wife, who also “made ready a kid” for a burnt-offering, and “offered it upon a rock,” but “knew not that he was an angel of the Lord,” until he “did wondrously,” and ascended to heaven “in the *flame*” which rose up from the altar of burnt-offering; when they also expected death as the consequence of having seen him. For “Manoah said unto his wife, We shall *surely die because we have seen God.*”^b

^a Judg. vi. 11—23.

^b Judg. xiii. 15, 23.

¹ See Part I. No. X.

In these two instances the Lord, or “angel of the Lord,” who talked with Gideon and Manoah, was not known to them until he had revealed himself by *fire*. So when after leaving the tabernacle Moses was commanded by the Lord (who still continued to talk with him) to depart and lead this “stiff-necked people,” he may not have known, or been sure, that he who gave the command was the Lord and that “angel” who was to go with him. And therefore, with feelings like those of Gideon’s after the complaint in verse 11—“Thou hast not let me know whom thou wilt send with me,”—he entreats for some special sign, or visible token whereby he might know him,—“If now I have found grace in thy sight, shew me now thy way that I may know thee;”—and fixed upon that for the “way,” or sign, which in appearance was “like *devouring fire*”—the “*glory* of the Lord,”—and which too, had it then appeared, would have caused *death* to the beholder.

Gideon plainly says, “I have *seen* the angel of the Lord face to face.” In the case of Manoah, the countenance is described; therefore must have been *seen*. “His *countenance* was like the countenance of an angel of God, very terrible—“terribly dazzling.”¹ In both cases therefore, the “face,” or “glory,” was visible to those who nevertheless lived.

How then, we repeat, does this agree with the answer Moses received to his prayer?

In each of these instances one most important particular is given, with which there is nothing correspondent in the case of Moses. Both Gideon, and Manoah and his wife, “*made ready a kid*,” which they presented to the Lord for a “*burnt-offering*,” and it was *consumed by fire* which rose up “from the rock” on which it was offered. “All have sinned and

¹ See Note H.

come short of the *glory* of God," and "*without shedding of blood* there is no remission" of sins.^a Israel had grievously sinned against the Lord, so that he said he would "*consume*" them. But though Moses said, "Peradventure I shall make an atonement for your sin," we yet read of no "*burnt-offering*," of no "*kid*" offered and burnt upon the "rock;"—a circumstance surely of too vast importance to be omitted in this detailed history, had it taken place. Israel's sin unremitted therefore, was still upon their own heads; and the Lord is "of purer eyes than to behold evil, and cannot look upon iniquity."^b Had he then looked upon them,—had his "face," or "glory," then been seen,—they had been "consumed;" for his *face* is against them that do evil to *cut off* the remembrance of them from the earth.

But there were preparations for averting the wrath of their "jealous" yet "merciful" Lord God, and for the re-appearance of the glory.

From the whole, then, we conclude, that though at the tabernacle door, and in Sinai, the Lord, whether through or within "the thick darkness of the cloud"—in which on both occasions he descended—spake to Moses "face to face as a man speaketh to his friend," His face was not seen. The "glory," or "light of His countenance," at the "brightness" before whom the "thick clouds" pass, did not appear in the cloud, but was veiled, or turned away, for the gracious reason afterwards made known. The Lord's wrath waxed hot against his people, and He hid his face, "lest his jealousy burning like *fire*," He should "consume" them. But in wrath He remembered mercy, and suffered not the "covenant of his peace to be removed." He hid his face in wrath; but only for a "small moment;"—only until a "way of escape" for this

^a Rom. iii. 23. Heb. ix. 22.

^b Hab. i. 13.

^c Ps. xxxiv. 10.

“untoward generation,” yet “chosen” and “beloved for their Father’s sake,” had been prepared:—until those *vicarious offerings* (at once the *substitute for the sinner*, and *types of the only real Substitute*,—the “*Lamb of God*” “slain, to take away the sins of the world”)—should be presented and *consumed* upon the altar at the door of the tabernacle afterwards erected; when the Lord, who is “gracious and merciful, long-suffering, and abundant in goodness and truth,” but yet a “jealous God,” and a “*consuming fire*,” having accepted their burnt-offerings—evidenced by the *fire* of the Lord *consuming* these offerings,—He could “visit” without consuming his *people*; and His *glory* could again shine upon them, and they be made “exceeding glad with the *light of His countenance* ;”—THE FACE, OR GLORY OF THE LORD.

M. Page 299.

In Exod. xxxiii., (the chapter in which Moses’ prayer occurs,) we read of the “Tabernacle of the congregation,” or meeting, (a phrase often recurring,) and on which the cloudy pillar descended. But this was not the tabernacle God commanded Moses to make after the pattern shewn to him in the mount;—that command having only just been received;—neither is the Hebrew word there translated “tabernacle” the one distinctively so translated.

There are two Hebrew words rendered “tabernacle,” משכן *mesheken*, and אהל *ael*. In Exod. xxxiii., אהל is the one used.

משכן is derived from a verb signifying *to dwell*, and is rendered either “tabernacle,” “dwelling-place,” or “habitation;” but invariably “*tabernacle*,” to 1 Chron. vi. 32, where it is “dwelling-place;” and throughout the historic Scriptures,—except in Numb. xxiv. 5, where Balaam speaks

of the “tabernacles” of Israel, and in Ch. xvi. 24, 28, where the “tabernacle” of Korah is mentioned;—this word is used *exclusively* with reference to the tabernacle of *Jehovah*.

אהל is from a verb signifying to *pitch*, or *spread a tent*, and is rendered either “tent” or “tabernacle,” except in Exod. xxvi. 7, where it is “covering.” It is used equally of the tents of men,—made in Syria of cloth of goats’ hair,—and of those dedicated to sacred purposes. Throughout the historic Scriptures, wherever this word is applied to the tents of man, and also wherever the two words “mesheken,” and “ael” occur together (with the above exception) “mesheken” is invariably rendered “*tabernacle*,”—“ael,” invariably “*tent*.” And though in the books succeeding Exodus, where these two *radically* different words do not occur together, this distinctive rendering of “ael” is departed from in the phrase אהל מועד, ael muod, “ael” being then rendered “tabernacle,” not “tent,”—“*tabernacle* of the congregation,”—as it is also where the “door” of the tabernacle, or tent, (“ael,”) is expressed or implied; yet in the last two chapters of Exodus, where it is requisite that the different parts of the sanctuary be definitely understood, and where the phrase אהל מועד occurs fourteen times, it is only once (Ch. xl. 12) rendered “tabernacle” In all the other places it is “*tent* of the congregation.”

משכן occurs first in Exod. xxv. 9, where the Lord commands Moses saying, “Let them,”—the children of Israel,—“make me a sanctuary that I may dwell among them, according to all that I shall shew thee after the pattern of the *tabernacle*.” And in Exod. xxvi., where both the “tabernacle” and “tent” are *separately* described to Moses by Jehovah, the former word (mesheken,) is applied to the *ten curtains* of “fine twined linen,” embroidered or woven in “with *cherubims*” of cunning work. These being joined together “became *one tabernacle*,” (ver. 1—6) and supported by boards covered

with gold, formed the inner coating or lining of the sanctuary. Comp. ver. 15, 20, Ch. xl. 12.

The latter word (*ael*) is applied to the *eleven* curtains, which, like the Syrian tents, were made of *goats' hair*, and which being joined together formed the "tent," or "*covering*" which was spread "*over* the tabernacle." (See ver. 7—13, where this word first occurs with reference to the sanctuary made by the command of Jehovah. See also Ch. xl. 18.) Over this "tent," or "*covering*," was another "*covering*" of rams' skins dyed red; and finally, a "*covering*" of "*badgers' skins*," v. 14.

Such is the primary application of the two words with reference to the sanctuary made after the pattern shewn in the mount. But though the ten cherubic curtains formed but "*one* tabernacle," or dwelling-place, and included both the "*holy place*" and the "*most holy*," separated from each other by the vail,—that which was entered through this *vail*, and called, in the Epistle to the Hebrews, "*the holiest of all*," and within which, besides other figures of the true tabernacle, were the "*cherubim of glory* overshadowing the mercy seat," seems to have been the more especial "*mesheken*" or *dwelling-place*, of Him who "*dwells between the cherubim*," and who commanded Moses to make the sanctuary and *tabernacle* that He might DWELL (שכן —the same root,) among the children of Israel.¹ Here the Lord said He would meet

¹ The first time this verb occurs, is with reference to the Cherubim, "The Lord God *placed*," he *tabernacled*, or caused to *dwell* at the east of the garden of Eden, "*Cherubim*." Gen. iii. 24.

It occurs again in Deut. xxxiii. 16. "The good will of Him that *dwelleth*" (literally the *shekina*) "*in the bush*." Shekina signifies "*that which dwelleth*." "*My dweller in the bush*." So it should be rendered.

It is also traceable in the Greek of John i. 14, ἐσκηνώσεν, *tabernacled*. "The word was made flesh, and *tabernacled* among us."

"It is curious to trace the derivatives of this Heb. word *sheken*, to tabernacle, to dwell between the curtains. The Greek σκηνή preserves a similar sound for a similar idea; and in English we have probably from the same root, *scene* (Latin *proscenium*) in its theatrical sense, first used perhaps of the *curtain* in front of the stage (phrases, "*the scene opens*"—"behind the scenes;") and again, the *skin*, which as a *curtain* encloses "*the earthly house of this tabernacle*." R. J. R.

Moses, and “from above the mercy-seat from *between the two cherubims*” would commune with him of all which He should give him in commandments unto the children of Israel.^a

The entrance into the “*holy place*” or “*first*” tabernacle^b was through “a hanging” (not a “vail”) at the door, called by Jehovah “the door of the *tent*.”^c At this “*door of the tent*,” the Lord said he would *meet* Moses and the *children of Israel*.

Hence the “holy place” within this “*door*” wherein were the “table and the candlestick and the shew bread,” was called the אהל מועד “the tabernacle”—more definitely “the *tent of the congregation*,” or *meeting*, that is, where the Lord *met* his people. Ael being thus applied to a part of the sanctuary enclosed within the *cherubic curtains peculiar to the “tabernacle” of Jehovah*, may account for the word, where so applied, being rendered “tabernacle” by our translators.

In some passages, both the ael muod, and the mesheken, signify the whole erection.

The “Tabernacle of the congregation” mentioned in Exod. xxxiii., seems therefore to have been a temporary substitute for the tabernacle afterwards made under the immediate direction of the Lord.

^a Exod. xxv. 22.

^b Heb. ix. 1.

^c Exod. xxvi. 36.

Part III.

N. Page 321.

Under the present dispensation,—“the dispensation of the Spirit,”—the title, “sons of God,” is conferred on those children of men who by grace are adopted into God’s family. And such is its high import, that the Jews accused Jesus of blasphemy because he said, “I am the Son of God,”^a Yet to Him did this title belong essentially;—not by grace, but by nature, and from all eternity. In the genealogy of our Lord the title is likewise applied to Adam, but to him alone. “Seth who was the son of *Adam, who was the son of God.*”^b It seems therefore to denote immediate descent or sonship from God, whether by nature, creation, or grace. Hence those “born again of the *Spirit*,” are the “sons of God.”

This honour,—“this manner of love”—though promised to Israel during the Mosaic dispensation,—“It shall be said unto them, ye are the sons of the living God,”^c—does not appear to have been bestowed upon any of the sons of men until “the fulness of the time was come when God sent forth his Son . . . that *we might receive the adoption of sons* ;”^d or rather not until after Christ had ascended into the heavens, and the “promise of the Father”—“*the Spirit of adoption*” as well as miraculous gifts—had been “shed forth” by the then exalted Saviour.^e For we read, “the Holy Ghost,”—“the Spirit which they that believe on him should receive,”—“*was not yet given* ; because that Jesus was not yet glorified.”^f

In one instance in the Old Testament, (Deut. xiv. 1.) the

^a John x. 36.^b Luke iii. 38.^c Hos. i. 10,^d Gal. iv. 4, 5.^e Rom. viii. 15. Acts i. 4. ii 33.^f John vii. 39.

Israelites are called “children of the Lord God;” (literally “to the Lord God.”) And here the Hebrew word rendered “children” is the same as that rendered “sons” where “the sons of God” are mentioned. But in Gal. iv. 1—5, we find a marked distinction made between “children,” and “sons”—(a distinction, however, not observed in other places,)—whereby is shewn one of the privileges to which Christians are admitted, which the Israelites—who “received not the promise”^a—did not enjoy.—“For the heir as long as he is a *child*, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the Father. Even so we, when we were *children*, were in *bondage* under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the *adoption of sons*. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba, Father. Wherefore thou art *no more a servant*” (or child) “*but a son.*”^b Hence, though to the Israelites pertained “the *adoption*,” “and the promises,” yet being “under the law,”—under the covenant of “Sinai, which gendereth to bondage,”—they were as children “under a schoolmaster.” They were “children of the bondwoman,” not “of the free.” And thus resembling “Hagar and her children,” they were not treated as sons, but as servants;—were “*in bondage.*”^c David, therefore, being under the bondage of the law, says, “I am thy *servant* and the son of thine *handmaid.*”^d

And even David’s Prototype, who “thought it not robbery to be equal with God,” yet being “made under the law,” was termed a “servant” and a “child.”^e Nor, though he was the

^a Heb. xi. 39.

^b Gal. iv. 1—6.

^c V. 24, 25, 31.

^d Ps. cxvi. 16.

^e Is. xlii. 1. Luke ii. 27.

“Son of the Highest,” and “appointed heir of all things,”^a does even this “Holy Child Jesus”^b seem to have enjoyed or exercised the privileges of his Sonship, until at his baptism—the rite by which the “son of the bondwoman” becomes the son of the free—the Spirit from on high had been poured out upon him, and he was declared to be the “*Son*” of God.^c Until then, though “Lord of all,” and “born King of the Jews,” he “learned obedience”^d and differed “nothing from a servant.” Nor did this event take place until He who also was made a priest before the foundation of the world,¹ therefore (though pertaining not to the “Levitical priesthood,”) was born priest as well as king, had, so to speak, attained his priestly majority—“He began to be about thirty years of age,”—the age when under the Sinaic law, those born priests were ordained to their office, and before which age they were not eligible to the performance of their priestly functions.^e Then,—but not till then,—did He “as a *Son* over his own house,”^f appoint his own ministers, and institute the rites of the Christian religion; after which, having by his obedience even unto death “abolished in his flesh”^g the laws and ordinances delivered by his faithful servant Moses, as types and shadows during his master’s absence and minority,—the old covenant vanished away and the “better hope” was brought in.^h

Being therefore now redeemed from “under the law that we might receive the adoption of sons,” and by baptism become Christians (by profession)—“for as many as have been baptized into Christ have put on Christ”ⁱ—we are no longer “children of the bondwoman,”—servants;—but are, as Isaac was, children of the free woman, and “heirs according

^a Luke i. 32. Heb. i. 2. ^b Acts iv. 27. ^c Matt. iii. 17. John i. 34.

^d Heb. v. 8. ^e Numb. iv. 3. ^f Heb. iii. 6. ^g Eph. ii. 15.

^h Heb. iii. 5. vii. 19. viii. 13. ⁱ Gal. iii. 27.

¹ See Appendix F.

to the promise ;” and, “ by faith in Christ Jesus,” “ children of God.”^a And “ as many as received him, to them gave he power to become the *sons of God*, even to them that *believe* on his name ;” being “ born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,”—born again, not “ of water” only, but also “ of the Spirit.”^b—They have “ received the Spirit of adoption.”^c—And “ as many as are led by the Spirit of God, they are the sons of God.” “ Behold what manner of love the Father hath bestowed upon us that we should be called the *SONS OF GOD* !”^d

O. Page 335.

The expression, “ strange gods,” occurs but once in the New Testament,^e and is literally “ strange *devils*,” δαίμον ;—this word, which is repeatedly used, being in all other instances rendered “ devils.” “ They sacrificed to *devils* and not to God, and I would not that ye should have fellowship with *devils*.”^f And when St. Paul, in the above text, was accused of being a “ setter forth of strange gods,” he replied, “ I perceive that in all things ye are too *superstitious*,”—a word from the Greek verb δεισιδαίμονεω, literally, *to fear devils*. Again, when before Festus, his accusers had “ certain questions against him of their own *superstition*.”^g

The following recollections of a sermon on 1 Tim. iv. 1, shewing the sense in which the word δαίμον occurs in classic authors are supplied by a friend. “ Plato, Homer, etc. use it as signifying dead men and women canonized, and in this sense Homer represents Æneas praying to his dead mother, Venus, who is called a *demon*, to intercede for him. Plato says, ‘ The poets speak excellently who affirm that when good

^a Gal. iii. 26, 29. ^b John i. 12. ^{iii.} 5. ^c Rom. viii. 14, 15. ^d John iii. 1.

^e Acts xvii. 18.

^f 1 Cor. x. 20.

^g Acts xxv. 19.

men die they attain great honour and dignity, and become *demons*.' And it is in contradistinction to these gods, that Jehovah is called *the living God*. St. Paul, therefore, was accused of being 'a setter forth of *strange gods* because he preached Jesus,' who 'was *dead*,'^a and the 'resurrection.'^b

To the writer it appears more likely that by these "strange gods," or "devils," was meant,—not dead men and women canonized," but those "strange gods" and "devils," the "abominations" with which Jeshurun "provoked" God to anger—probably the Rephaim—or those *dead* who will neither "live" nor "rise" again. See page 341, etc.

P. Page 346.

"Goat," עֵתוֹר. This word occurs also Is. xxxiv. 6, xiv. 9, marg.—Jer. li. 40, Ezek. xxxiv. 17, etc. and Zech. x. 3, where the same idea of *slaughter* and *judgment* is given. Comp. Matt. xxv. 32, 33. "The Son of Man shall divide the sheep from the *goats*, and He shall set the sheep on his right hand, but the *goats* on his left."

Another word for "goat" is שְׂעִיר, a hairy one. In Lev. xvii. 7, and 2 Chron. xi. 15, it is translated *devils*; and in Is. xiii. 21, xxxiv. 14, it is rendered *satyr*.

"The ancient Rabbis held that the *devils* most frequently appeared in the shape of Seghurim, rough and hairy goats."

Q. Page 358.

"Wise men have thought and argued that the idols of the heathen were actually fiends, or rather that these enemies of

^a Acts xxv. 19.

^b Acts xvii. 18.

mankind had power to assume the shape and appearance of those feeble deities, and to give a certain degree of countenance to the faith of the worshippers, by working seeming miracles, and returning by their priests or their oracles, responses which paltered in a double sense, with the deluded persons who consulted them. Most of the fathers of the Christian church have intimated such an opinion. This doctrine has the advantage of affording to a certain extent, a confirmation of many miracles related in Pagan or classical history, which are thus ascribed to the agency of evil spirits. It corresponds also with the texts of Scripture which declare that the *gods of the heathen are all devils and evil spirits*, and the idols of Egypt are classed as in Is. xix. 3, with charmers, those who have familiar spirits, and wizards^a. . . Still we cannot suppose that every one, or the thousandth part of the innumerable idols worshipped among the heathen were endowed with supernatural power.”¹

R. *Page 380.*

The following extract merits serious consideration.

“ In this age of rationalism, men are too much inclined to disbelieve whatever they cannot see or mathematically prove. It may be useful to revive their belief in the interference of evil spirits in the affairs of the world ; for it will teach them to know and duly estimate, if that were possible, the privilege they enjoy, and to remember that they received it from Christ, ‘ when he ascended on high, and led captivity captive, and gave gifts to men.’”^b

“ It was by the power of Christ that the oracles were struck

^a See Is. viii. 19, 20. Deut. xviii. 11. xxvi. 14, Ps. cvi. 28. ^b Eph. iv. 8.

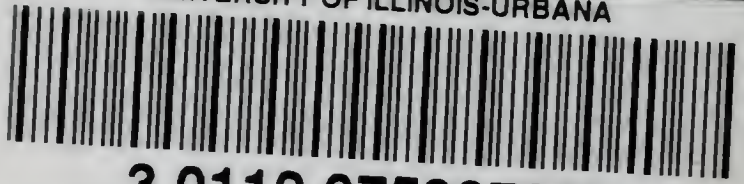
¹ Demonology and Witchcraft. By Sir W. Scott.

dumb. The heathen, as is well attested by their own writings, wondered at the silence of their gods, and knew not that the God of gods had come down and put them to confusion : and the unclean spirits haunted the earth no longer when the gospel had been sufficiently proved by the miraculous evidence whereunto they were made to contribute.

“ If, then, we are no longer misled by lying wonders, and deceiving truths,—for even the truth of Satan is a lie,—if we are no longer at the mercy of unclean ruffian spirits to break into our fleshly tabernacle, usurp our faculties, and hold their orgies under our very ribs, let us rejoice with trembling ; for it is what has been, and shall be again, and we are living in an interval of freedom, a little season of restraint, in which the furies are held back by the mediation of Christ. The time is at hand,—*at hand*, I say,—when that restraint shall be removed, and that which letteth, will let no longer ; and Satan shall be cast down on earth, to slake his thirsty desperation in our blood.”¹

¹ The Spirits of the Dead and the Spirits of the Air. By Thos. Lance, Esq. pp. 47, 48.

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